



BIBLE PANORAMA



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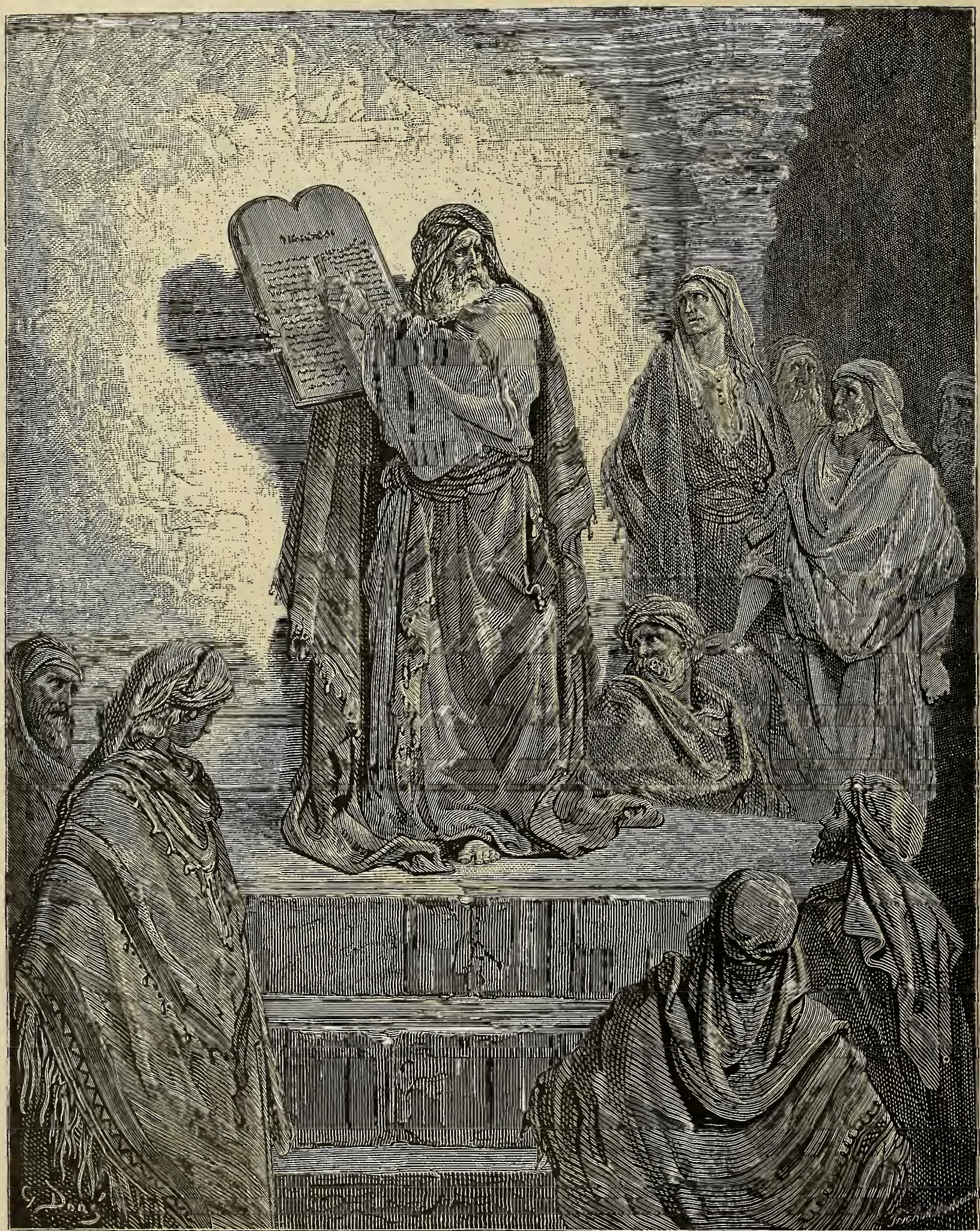


PRESENTED

To

By

FIGS AND PALM
OF PALESTINE



"THESE ARE THE WORDS WHICH THE LORD HATH COMMANDED, THAT YE SHOULD DO THEM."

(FRONTISPIECE.)

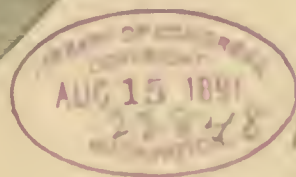
EXODUS XXXV. 1.

THE BIBLE PANORAMA

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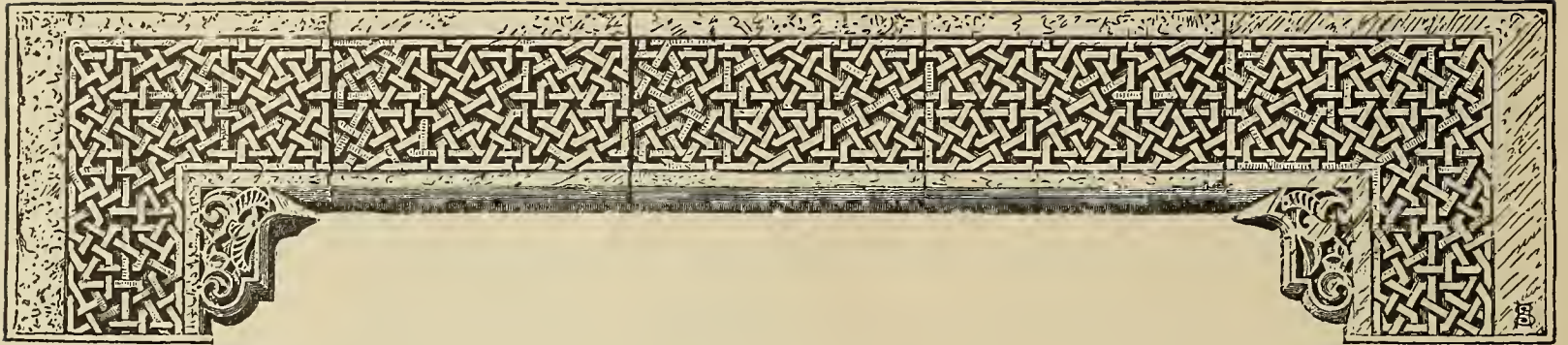
The Holy Scriptures in Picture and Story.

ARRANGED FOR THE INSTRUCTION AND ENTERTAINMENT OF CHILDREN, AS WELL AS OLDER PERSONS,
ILLUSTRATING THE PRINCIPAL EVENTS OF THE OLD AND NEW TESTAMENTS,
WITH DESCRIPTIONS OF THEM IN EASY WORDS.



ONE HUNDRED AND FIFTY FULL-PAGE VIEWS.

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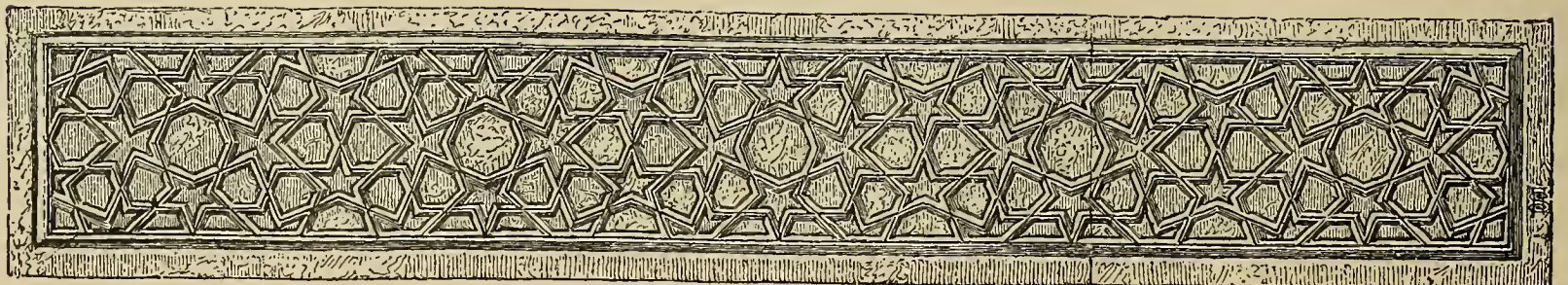
PREFACE.

PICTURES speak through the eye to the understanding and the heart, and impress upon the mind far more deeply than mere words can do the stirring incidents of sacred history.

So far as it is possible to produce a "Bible Panorama" in the form of a book is done in this volume, and nearly all the principal events of both the Old and New Testaments, which are suitable for illustration, will be found graphically portrayed upon its spacious pages.

There will also be found, facing the pictures, full descriptions of the scenes which they represent. These are in the form of short stories, which include the occurrences leading up to or following the events illustrated. They are necessarily brief, but conform closely to the Bible narrative. They are also written in easy words and printed in large, plain type, so as to be readily understood by children.

The descriptive pages supply in a measure the lecturer's part of such an entertainment as this book is intended to typify; and it is hoped that they, together with the one hundred and fifty beautiful views, will form a Bible Panorama for the home complete in itself, which can be opened at all times, and may be found ever ready to afford amusement and instruction for both young and old.





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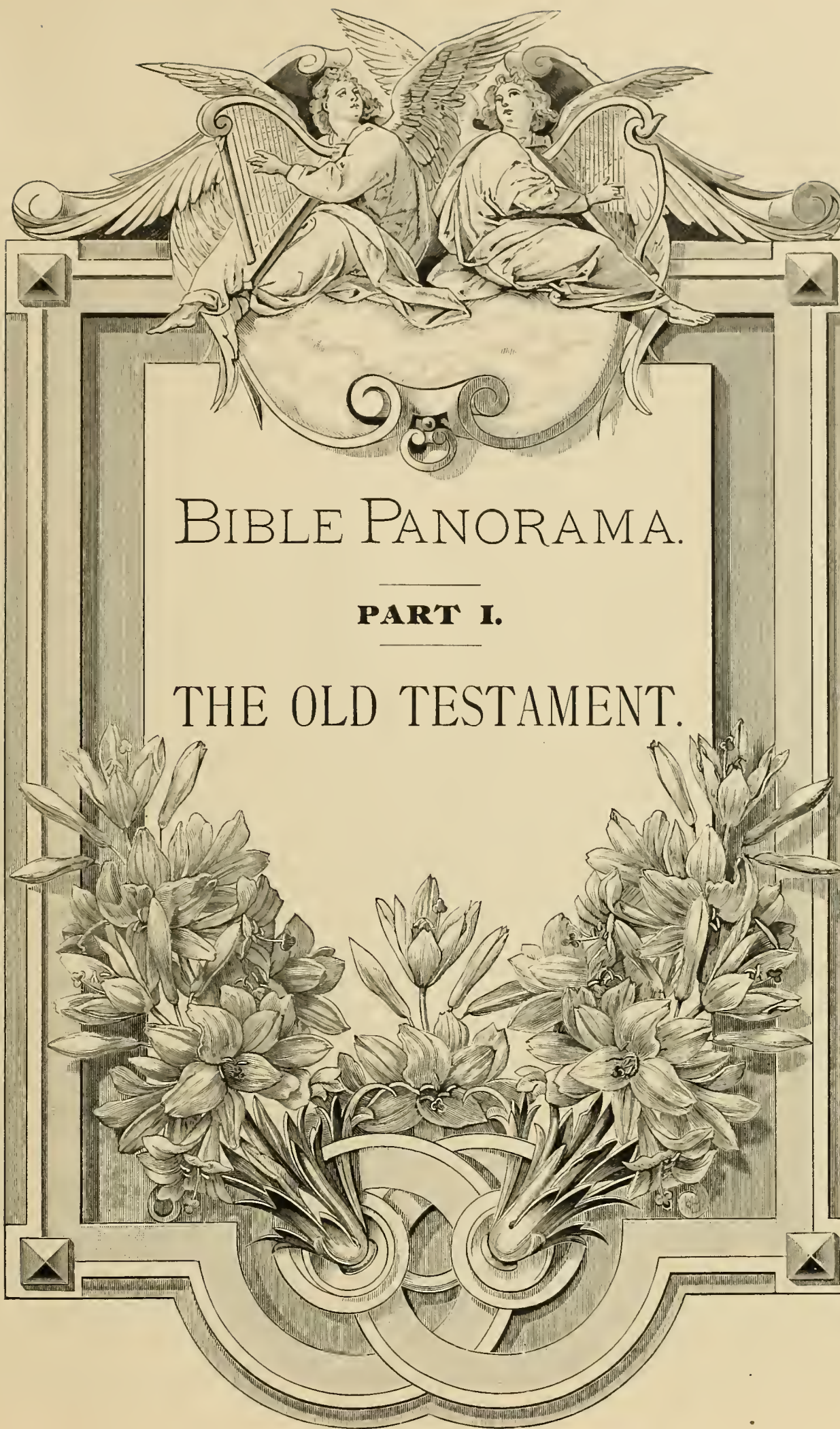
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GOD MAKES THE WORLD.

GOD first made the world; it did not look as it does now, for there was nothing living on it—no men, or animals, or birds; and there was nothing growing on it—no trees, or bushes, or flowers; but it was all lonely and dark everywhere.

Then God made the light. He said, Let there be light; and the light came. And God saw the light and was pleased with it, and he gave the light a name; he called it Day. And when the day was gone and the darkness came again to stay for a little while, he called that darkness Night. God did these things on the first day.

And God made the clouds, and he made the sky above the world where the clouds should be; and he gave the sky a name; he called it Heaven. God did this on the second day.

And God said that the waters should go into one place by themselves; and when they had gone into that one place, and were very deep and wide there, God gave the waters a name; he called them Seas, and the dry land he called Earth. And God made the grass to grow up out of the earth, and the bushes and the trees that have fruit on them. And the grass and the bushes and the trees were to bear seeds so that, when those seeds were planted in the ground, some more grass, or other bushes or trees would grow there. God did these things on the third day.

And God made two great lights, the sun to shine in the day, and the moon to shine in the night; he made the stars also. And he set the sun and the moon and the stars up in the sky, where we see them now. God did this on the fourth day.

And he made the great whales, and all the fishes that swim about in the sea; and the birds also, some to fly over the water and swim upon it and live near it, like ducks and geese; and some to live all the time upon the land and in the woods, like eagles, robins, pigeons, and wrens. God made these on the fifth day.

And God made the animals, those that are wild and that live out in the forest, such as elephants, lions, tigers, and bears; and those that are tame and useful to men, and that live where men live, such as horses, oxen, cows, and sheep. And he made the little insects that creep on the ground, and the flies that fly about in the air.



GOD SAID, LET THERE BE LIGHT: AND THERE WAS LIGHT.

GOD MAKES MAN.

GOD made man out of the dust that lies on the ground; and he breathed into him, and then the man breathed, and moved, and was alive. And God spoke kindly to him, and told him that he should be master over the fish of the sea, the birds of the air, and over every thing that was living on the earth. And God told man that the fruit which grew on the trees and on the bushes should be his food. To the animals were given the grass and the leaves of the bushes to eat.

And God looked at all the things he had made, and was pleased with them; and this was the sixth day.

God planted a garden for the man he had made. It was called the garden of Eden; in that garden God made to grow every tree that was beautiful to look at, and that bore fruit good to eat. A river flowed through the garden and watered it.

And God took Adam, the man he had made, and put him into the garden to take care of it; God told him he might eat of the fruit of every tree in the garden except one; that one was called the Tree of the Knowledge of Good and Evil. God said he must not eat of that tree, for if he did eat of it he should surely die.

And God said it was not good that the man should be alone, therefore God made some one to be with him and help him. He caused Adam to fall into a deep sleep; and while he was sleeping, God took out of his side a piece of bone, and of that bone he made a woman. And God brought the woman he had made to Adam, and she was his wife.

And all the animals and the birds came to Adam; God sent them to him that he might give them their names, and whatever Adam called each one was its name.

Now there was a serpent in the garden of Eden. And the serpent spoke to the woman, yet not of itself; but Satan, that wicked Spirit who comes into our hearts and tempts us to sin, went into the serpent and tempted the woman to sin. The serpent asked her, Has God said you shall not eat of every tree in the garden? The woman answered that they might eat of all the trees except one, but of it God had commanded them not to eat, lest they should die. Then the serpent told her they should not die, and that God had forbidden them to eat of the tree because it would make them wise.



ADAM AND EVE IN THE GARDEN OF EDEN.

ADAM AND EVE ARE DRIVEN OUT OF THE GARDEN.

EVE listened to what the serpent said, and when she saw that the tree was beautiful to look at, and that the fruit seemed good to eat, and remembered that the serpent had said it would make her wise, she took some of the fruit and did eat of it, and gave also to her husband and he did eat.

After they had eaten they heard a voice in the garden; they knew it was God's voice, yet they did not come when they heard it. They were afraid, and hid themselves among the trees. But God spoke again, and called to Adam, saying, Where art thou? Adam answered, I heard thy voice in the garden, and I was afraid and hid myself. And God said, Hast thou eaten of the tree I commanded thee not to eat of? Then Adam began to make excuse, and blame the woman; he said, The woman whom thou gavest to be with me, she gave me of the fruit, and I did eat. And God said to the woman, What is this that thou hast done? The woman answered, The serpent deceived me, and I did eat.

And God was angry with Adam and the woman, and with the serpent. The serpent, he said, should be punished by having to crawl on the ground, with its mouth in the dust, all the days of its life. He told the woman also, she should have sickness and sorrow. And God drove Adam and his wife out of the beautiful garden, and would let them live there no longer. And he sent cherubim, or angels, that kept watch, and a fiery sword that turned every way, to prevent them from going into the garden again. And to Adam God said, that because he had listened to his wife's voice, and eaten of the tree which the Lord commanded him not to eat of, the ground should not any more bear fruit for him by itself, and without his labor, as it used to do in the garden of Eden, but it should send up thorns and thistles. And Adam would have to work very hard, as long as he lived, to raise food to eat; and when he should die, God said, his body would go back to dust again, like the dust out of which the Lord had made him.



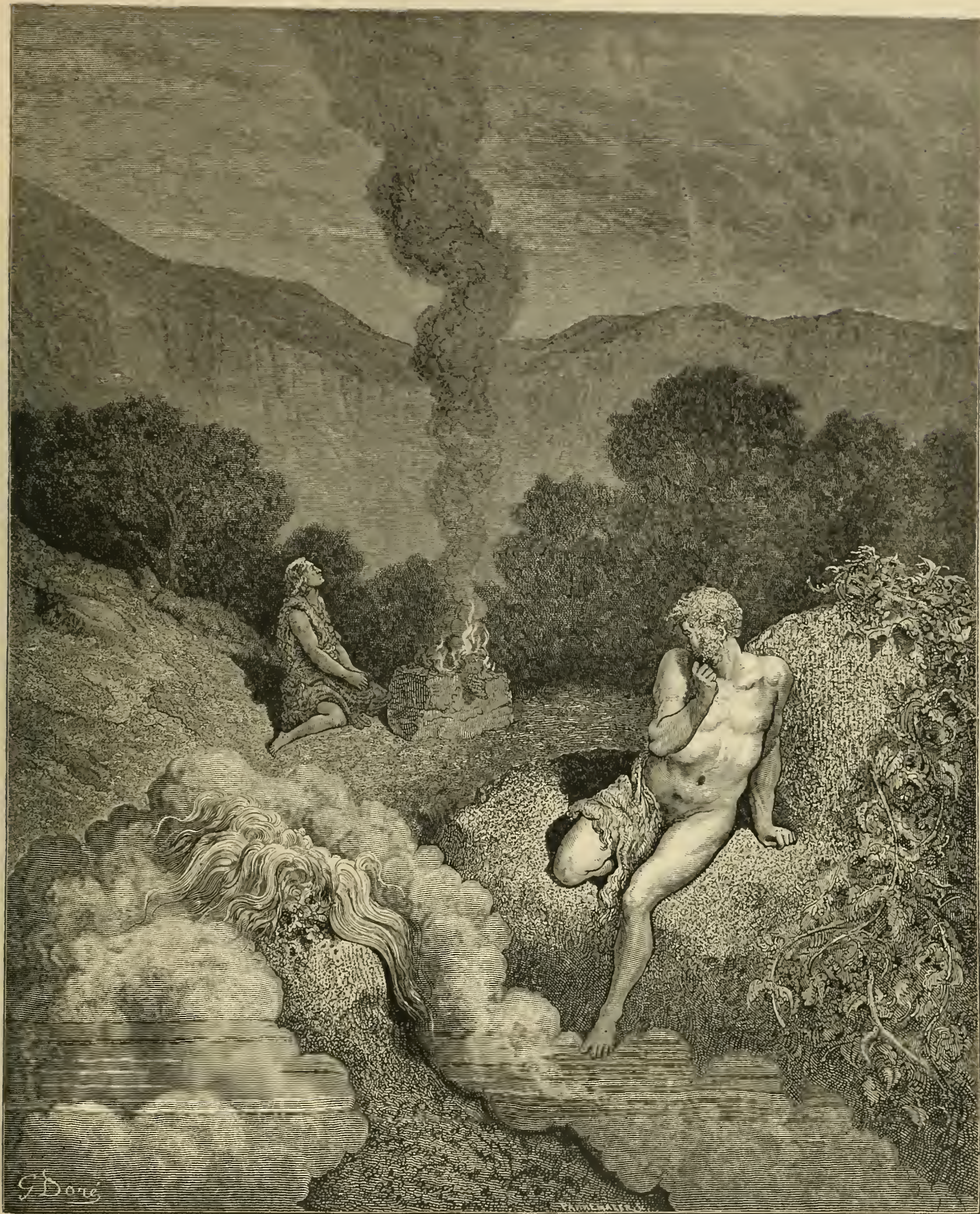
ADAM AND EVE EAT OF THE FORBIDDEN FRUIT, AND ARE DRIVEN OUT OF THE GARDEN.

CAIN AND ABEL.

ALTHOUGH God punished Adam and Eve for their disobedience, and said, **A**In the sweat of thy face shalt thou eat bread, till thou return unto the ground, yet God prepared a way for Adam and his wife to be saved from any more punishment after they should be dead. They could not be saved from sorrow and trouble while they were living in this world, but after they should die, and their souls should go into the next world, God prepared a way for them not to be punished there. And this was the way: He promised to send a Saviour who would be punished in their place; so that, if Adam and his wife repented of their sin and believed in that Saviour, they would be forgiven, and, after they died, taken up to heaven, where they would be as happy as if they had never sinned at all. And this Saviour was not to be punished for them alone, but for their children also. For since Adam and his wife had sinned and made their own hearts wicked, their children would have wicked hearts too; because children must be of the same nature as their parents.

Adam gave his wife a name; he called her Eve. And God made coats for them out of the skins of animals.

After they had been driven out of the garden of Eden, God gave Adam and Eve two sons; the elder one was named Cain, the younger one Abel. When they grew up to be men, Cain was a farmer or gardener; Abel was a shepherd and kept a flock of sheep. And they both had wicked hearts, like their parents, which often caused them to sin. But Abel repented of his sins, and believed the promise which God had made to send a Saviour. And one day he brought a lamb from his flock and offered it to God. The way he offered it was to kill it first, and then burn it on an altar. An altar was a pile of stones, or earth, with a flat top, heaped up as high as a table. He put some wood on this altar, all cut and ready to burn; then laid the lamb, after it was killed, on the wood; next he set fire to the wood, and that burned up the lamb, so there was nothing left on the altar but ashes.



CAIN AND ABEL BRING THEIR OFFERINGS TO GOD.

CAIN KILLS ABEL.

GOD was pleased that Abel should worship him by offering a lamb from his flock, because the lamb that he brought was like the Saviour that God had promised. It was gentle and patient, and innocent, like him; and when Abel killed it, and offered it on the altar, it seemed like that Saviour who was coming, after many years, to die for his sins. The lamb meant the Saviour, or represented him, and therefore God was pleased with Abel and his offering.

But Cain did not repent of his sins, nor believe God's promise to send a Saviour; and when he brought his offering it was not a lamb, but some fruit, or grain, taken out of the field, or from the trees of his garden; and God was not pleased with Cain or his offering. When Cain saw this, he was angry, and showed plainly, by his looks, that he was angry with God. Yet God spoke kindly to him, and asked why he was angry. If Cain did right, God said, he would be pleased with him; and if he did not do right, the fault was his own.

And Cain hated Abel, because God was pleased with Abel's offering, but not with his. And one day when they were out in the field together, he rose up and killed him; and the blood ran out of Abel's wounds and sank into the ground. After Cain had done this, God spoke to him, and said, Where is Abel, thy brother? Cain answered, I know not. Am I my brother's keeper? Yet God saw all that Cain had done, and now, he said, as a punishment for killing Abel, Cain should be a fugitive and a vagabond in the earth; that is, he should flee about the earth from one place to another as a person who was always afraid, and who had no home to stay in.

God said, also, that when Cain planted anything out in the field, to bear food, it should not grow well. It would die, or briars and weeds would come up and choke it, or it would bear leaves, but no fruit; so that Cain would have hardly enough to eat. Then Cain said, that as God had driven him away and would no longer take care of him, every one who should meet him would want to kill him. But God said that whoever killed Cain, should be punished with a very dreadful punishment; for God chose to punish Cain himself, and not that any man should punish him.



CAIN RISES UP AGAINST ABEL HIS BROTHER AND KILLS HIM.

THE FLOOD.

AFTER a long while, when there came to be many more people living in the world, they grew very wicked. Their hearts were filled with sinful thoughts and all their acts were evil, for they did not care to please God, or even try to obey him. Therefore God was angry with them, and said he would punish them by sending a flood that should cover the earth with deep water, and drown all the people, the animals, the birds, and everything that lived upon the ground. For almost all the people in the world were very wicked, and yet not quite all; there was one good man whose name was Noah. The Bible tells us he was a just man, and that he walked with God.

And God commanded Noah to build an ark. This was a great boat, and God told Noah that when it was finished, he and his sons and their wives should go into it. And he commanded Noah to take in with him some of every kind of beast, and of every kind of bird, and of every kind of insect, to keep them alive while the flood should be on the earth.

After the ark was built, the Bible says the windows of heaven were opened; this means that the rain came down not only in little drops, as we see it come, but it came as if poured out of great windows up in the sky. It rained forty days and forty nights, and the springs, the creeks, the rivers and the great ocean, all began to rise up and overflow the land. After a while the water came to where the ark was, underneath and around it; it rose higher and higher till the ark floated and was lifted up from the place where Noah had been building it so long, and the ground everywhere began to be covered.

What now were those men to do who would not obey God, nor listen to the preaching of Noah? Before the rain came they thought there would be no flood, and that Noah wanted only to make them afraid. Now the flood had come, and they saw that all he had told them was true. How glad they would have been to go into the ark, but it was too late. No doubt they climbed up to the highest places on the hills and mountains; but the hills and mountains were covered at last; there was no other place for them to go, and all the people in the world, except those few in the ark, were drowned. And every beast and bird and little insect, except those in the ark, were drowned also. Then all the earth was covered with water. There was no land to be seen anywhere; only the ark could be seen floating alone, with the water all around it and the sky above.



THE WATERS ARE DEEP UPON THE EARTH, AND EVEN THE TOPS OF THE MOUNTAINS ARE COVERED.

NOAH COMES OUT OF THE ARK.

AFTER Noah had been in the ark a hundred and fifty days, the waters were gone down so much that the ark rested on the top of a mountain called Ararat. There it stood, resting on the top of the mountain, for more than two months. By that time the waters were lower still, and the tops of other mountains could be seen peeping above them.

And Noah opened the window of the ark and let a raven go; and the raven flew about over the water and roosted at night on the tops of the mountains, or on the roof of the ark, but never came back to Noah again. Then Noah sent out another bird; it was a dove. He sent it that it might fly off and see whether the waters had left the ground dry yet. But they had not left it dry. Although the tops of the mountains were not covered, the rest of the ground was; and the dove found no pleasant place with trees and flowers, where she would like to stay away from her mate; so she came back to the window of the ark, and Noah put out his hand and took her in.

Then Noah waited seven days longer and sent her out again, and in the evening she came back to him as before, but this time with a leaf in her mouth, plucked off from an olive tree. When Noah saw the leaf, he knew that the waters must have gone down greatly, or the dove could not have found it. God had taught the dove to pluck that leaf and carry it to Noah, so that he might know the ground would soon be dry. And he waited another seven days and sent the dove forth once more; but she did not come back to him again. For by this time no doubt the woods were pleasant to fly about in, much pleasanter than the ark where she had been shut up so long. And beside, God kept the dove from going back to Noah, so that he might be sure it was almost time for him to come out of the ark.

And Noah looked and saw that the ground was dry. And God spoke to him, and told him to come out of the ark, and to bring out also, his wife and his sons and their wives, and the animals, the birds, and the insects, that had been in the ark with him. So Noah came out and brought every living thing, and they walked on the dry ground.



THE WATERS GO DOWN AND THE ARK RESTS UPON THE MOUNTAINS OF ARARAT.

THE CONFUSION OF TONGUES.

IN the years that passed, after the waters of the flood had gone away, God gave to Noah's sons children of their own. They, when they grew up, had children too, so that after a while there came to be a great many people in the world once more.

Now we should think that these people would have been very careful not to offend God. They knew how the men who had offended him before were punished, and though God had promised never to send another flood, there were many other ways in which he might punish them. He might send sickness upon them, or give them no food, and leave them to starve; or he might send down fire from heaven to burn them. But they seemed to forget this, and as their hearts were wicked, they went on as the men before the flood had done, sinning against him.

There was only one language in the world then. The people all talked alike, and could all understand each other; and as they journeyed from the east they came to a plain in the land of Shinar, and stopped there. And they said one to another, Let us make brick and build a tower whose top may reach up to heaven. And they began to build it. We are not told why they wanted to build this tower. But God, who saw their hearts, knew that it was for some wicked purpose. Perhaps they did not believe God's promise, that he would never send another flood on the earth, and thought, if he should send one, this tower would be so high that the waters could not overflow it, and they would climb up into it and be safe. Or perhaps they built it as a sort of temple, or church, not to worship God in, but idols.

And the Lord came down from heaven to see the tower which the people were building, and he saw it and was displeased. Then he did a wonderful thing to stop them. He made them, all at once, begin to speak in different languages, such as they had never spoken before. They could not go on building now, because they were not able to understand each other's words. Therefore they had to cease building before the tower was done.

The tower which they tried to build, but which God would not allow them to finish, was called the tower of Babel. Babel means confusion. When the people began to talk in different languages, so that they could not understand each other, it made confusion there.



THE PEOPLE BUILD A TOWER, AND GOD MAKES THEM SPEAK IN DIFFERENT LANGUAGES.

ABRAHAM AND LOT COME INTO THE LAND OF CANAAN.

MANY years after the people had tried to build the tower of Babel, there lived in the land of Ur a man named Abraham. The people of that land worshipped idols. And God told Abraham to leave his home and his relations, and go to another land which he would show him.

Abraham was seventy-five years old: and he took his wife, whose name was Sarah, and his brother's son, whose name was Lot, and they started to go to the land of which God had told him.

After journeying for a long time, Abraham came to the land of Canaan, and lived there. Lot had gone away from Abraham to live on the plain of Jordan. And some cities were there; one of them was named Sodom. The men of Sodom were very wicked, yet Lot went to live in that city.

Abraham was sitting one day at his tent-door, in the hot part of the day. And he looked up and saw three men standing near him. Then he ran out to meet them and bowed down before them toward the ground, for so they used to welcome strangers in that land. And Abraham made haste into the tent to Sarah, his wife, and told her to bake some cakes quickly. And he ran to the herd and brought a calf that was tender and good, and had it killed. Then he took butter and milk, and the calf that had been cooked, and set it before the men, and they did eat. After they had eaten, they rose up and went toward the city of Sodom, and Abraham walked with them.

And yet, although we call them men, these three persons were not men. Two of them, we believe, were angels, and the other one was the Lord. You may ask, Could it be the Lord who looked and talked like a man? Yes, for he could come down to this world in the form of a man. We read in the Bible, several times, of his coming, and staying for a little while, and speaking to men.

And now the Lord was going to send his angels to burn up Sodom and Gomorrah, because the people who lived there were so wicked. And he was willing to tell Abraham what he would do; for Abraham loved God, and obeyed him, and taught his family to obey him.

Abraham feared that Lot, who lived in Sodom, might be burned up also, and he spoke to the Lord, and said, that perhaps there were some righteous persons living in the city, and he asked whether the righteous should be destroyed with the wicked. The Lord said that if there were but ten righteous persons in Sodom he would not destroy it.



WHILE ABRAHAM IS SITTING AT THE DOOR OF HIS TENT HE SEES THREE MEN.

SODOM IS BURNED BY FIRE FROM HEAVEN.

LOT was sitting at the gate of Sodom in the evening; and two angels came there, but they looked like men. They were, we suppose, the same that had been with the Lord at Abraham's tent. When Lot saw them he rose up to meet them, and bowed down with his face toward the ground. And he asked them to come into his house and stay there all night, and in the morning, he said, they should go on their journey. They answered, No, we will stay in the street all night. But Lot begged them, until they consented; so they came, and he set out food for them, and they did eat.

Afterward they asked whether he had any sons or daughters in the city, beside those who were with him in the house; if he had, the angels said, he should go and take them out of Sodom, for the Lord had sent them to destroy it. Then Lot went and found his sons-in-law, who had married his daughters, and said to them, Up, get you out of this place, for the Lord will destroy the city. But they would not believe his words, and Lot went back to his own home without them.

When it was morning the angels said to him, Arise, take thy wife, and thy two daughters, and make haste away, lest you be burned up with the wicked people of the city. And because Lot stayed a little while, perhaps to save something out of his house, the angels caught hold of his hand, and of his wife's hand, and of his two daughters' hands, and brought them out of Sodom. After they were brought out, they were commanded not to stay near, nor go slowly away, but to go very quickly, that they might not be burned. They were commanded not even to look behind them, but to make haste to the mountain where the fire could not reach them.

Lot and his daughters fled toward another city called Zoar, but his wife looked back toward Sodom, which she had been commanded not to do, and she died there, because she looked back; and she was turned into a pillar of salt. But Lot came to Zoar, he and his daughters.

Then the Lord rained down fire and brimstone out of heaven upon Sodom and Gomorrah, and destroyed those cities, and all the plain where they stood, and the people who lived in them, and the things which grew on the ground.



LOT AND HIS DAUGHTERS ESCAPE FROM SODOM, BUT HIS WIFE LOOKS BACK.

ABRAHAM SENDS AWAY HAGAR AND ISHMAEL.

ABRAHAM had moved away to a part of the land of Canaan named Gerar, where a people called the Philistines lived. The king of Gerar gave Abraham a present of sheep and oxen, and also men-servants, and maid-servants, to wait on him and work for him. And the king told Abraham he might live in any part of the land he chose.

And God gave to Abraham and Sarah a son; Abraham called his name Isaac. Abraham was one hundred years old when Isaac was born; and he and Sarah were glad, because God had given them a son. And the child grew, and when he came to be a larger boy, Abraham made him a feast.

One day Sarah saw Ishmael, Hagar's son, mocking Isaac. Therefore Sarah was displeased with Ishmael, and she asked Abraham to send him and his mother away. But Abraham did not wish to send them away, and it troubled him when Sarah asked him to do this. Then God spoke to Abraham and told him to do as Sarah had said. So he rose up early in the morning, and when he had given Hagar some bread, and a bottle of water, putting this on her shoulder, he sent her and her son away.

Then Hagar took her boy and went into the wilderness. And when all the water in the bottle was gone, and they had no more to drink, the child grew weak, and Hagar thought he would die. So she laid him down and went a little way off and wept, for she did not want to see her boy die. And God heard her weeping; and the angel of God called to her out of heaven and said, What aileth thee, Hagar? Then the angel told her not to be afraid, but to lift up Ishmael from the place where she had laid him, and to hold him in her arms.

And God showed her a well of water that was there in the wilderness, and she went to it and filled the bottle and gave her son drink, and he became strong and well again. After this God was kind to Ishmael, and he grew and lived in the wilderness and was an archer; he shot with a bow and arrow. And his mother took a wife for him out of the land of Egypt, where she used to live.



HAGAR AND ISHMAEL WANDER IN THE WILDERNESS AND HAVE NO WATER.

GOD COMMANDS ABRAHAM TO OFFER UP ISAAC.

ONE day God spoke to Abraham, and said, Abraham. He answered, Here am I. Then God said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee unto the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of. Yes, Abraham was commanded to offer up Isaac upon an altar; to kill him and lay him on the wood, and let him be burned up, as if he had been a lamb. How could Abraham do this? How could he kill his own dear son? Yet God told him to do it; Abraham heard him speak. He knew that he should do whatever God said, and he knew also that even if Isaac were killed and burned on the altar, so that nothing was left but his ashes, God could take those ashes and make him alive again as he had been before.

So Abraham rose up early in the morning and saddled his ass and took two young men, who were his servants, with him, and the wood, ready cut to lay on the altar, and Isaac his son; and he started to go to the mountain which God had told him of. And he journeyed that day and the next, and did not come to the place; but on the day after, he looked up and saw it a good way off. Then he told the young men they need go no farther. He and Isaac, Abraham said, would go to the mountain and worship and come back to them again; for he did not wish them to see him offer up his son. And he left the ass with the young men, but took Isaac with him, and Isaac carried the wood. Abraham took some fire also to light the wood, and he carried a knife in his hand; and he and Isaac went on together.

And they came to the place which God had told him of; there Abraham built an altar and laid the wood on it. And he bound Isaac and laid him on the wood; and Abraham put out his hand and took hold of the knife to kill his son. But just then the angel of the Lord called to him out of heaven, and said Abraham, Abraham. He answered, Here am I. And the angel told him not to hurt Isaac, for now he knew that Abraham feared God, because he was willing to offer up his only son when God commanded him. And Abraham looked and saw behind him a ram caught fast in the bushes by its horns. God had sent it there for a burnt offering instead of Isaac; and Abraham took it and killed it, and offered it up on the altar.



ABRAHAM AND ISAAC GO TOGETHER TO THE PLACE OF SACRIFICE.

SARAH DIES AND IS BURIED.

GOD was pleased with Abraham for having shown that he was ready to obey him, and the angel of the Lord spoke to him again out of heaven, and told him that because he had been willing to offer up his son Isaac, God would bless him. And the angel promised him that his descendants should be like the grains of sand on the sea-shore, which no one can count, there are so many of them.

After these things Abraham left Beer-sheba and came to Hebron. And Sarah, Abraham's wife, was a hundred and twenty-seven years old, and she died there in the land of Canaan. Then Abraham mourned and wept for her. And he spoke to the people of that country, and asked them for a place where he might bury Sarah. They answered that he might bury her in any of their sepulchres that he chose.

Sepulchres are places in which dead persons are buried. In that country they were made by hollowing out a cave in the side of a rock. After this was finished, a great stone was rolled against the door to shut it up. When any one died the stone was taken away and the dead person was laid in the cave. Then the stone was put back again and the cave shut up, until some one else was to be buried there. It was very kind in the men of that country to tell Abraham he might bury his wife in any of their sepulchres. But this was not what he wanted; he wanted a sepulchre of his own.

And there was a man in that land whose name was Ephron. He owned a field; this field had trees in it, and at one end of it was a cave. Abraham thought he would like to have that cave for his sepulchre. So he asked the people to tell Ephron that he wanted it, and would give him money for it. When Ephron heard this he said that Abraham might have the cave for nothing, and not the cave only, he would give him the field also.

But Abraham bowed himself down before Ephron and the men who were with him, and answered, that he would rather buy the field and pay for it; he did not want to take it for nothing. Then Ephron said he was willing to sell it; and Abraham gave him four hundred shekels of silver for the field, and the trees that were in it, and the cave. Shekels were money; so Abraham paid for the field, and the trees, and the cave, and they were his own after that. And he made the cave his sepulchre, and there he buried Sarah.



ABRAHAM BURIES SARAH, HIS WIFE. IN THE CAVE OF THE FIELD OF MACHPELAH.

ABRAHAM'S SERVANT MEETS REBEKAH.

ABRAHAM was now old, and the Lord had blessed him in all things. And when Isaac was grown up to be a man, Abraham, his father, did not wish him to take a wife from the women who lived in the land of Canaan, for they worshipped idols. He wanted Isaac to have his wife from that country where Abraham used to live, and where he had relations still living who feared the Lord.

Now that country was a long way from Canaan; so Abraham called his oldest servant, who took care of his silver and gold, his flocks and his herds, and all that he had, and asked him to promise that he would go to that country and bring back from there a wife for Isaac; and the servant promised to do as Abraham commanded.

So he took ten of Abraham's camels and some beautiful presents, and went on his journey to the land where Abraham had sent him. And he came near to a city in that land, and made his camels kneel down by a well of water that was just outside of the city. Camels are used in that country to ride upon, as horses are here; they carry heavy loads also on their backs, and go a long way without resting. Before they start upon a journey they kneel down to have their loads put on them, and when they come to the end of it, they kneel down to have them taken off.

It was evening, the time when the women of the city came out to draw water from the well. Then Abraham's servant prayed that God would help him, and make him know which of those young women that came to draw water, should be Isaac's wife. But how would the servant know? In this way. He was going to ask one of them to give him some water out of her pitcher. If she answered him kindly and said, Drink, and I will give thy camels drink also, then she was to be the one whom God had chosen for Isaac's wife. But if she answered unkindly and would give him no water, she was not to be the one.

So while he was praying, a beautiful young woman, named Rebekah, came out of the city, carrying her pitcher upon her shoulder, and she went down to the well and filled it with water. And the servant said, Let me drink a little water out of thy pitcher; she answered, Drink, and I will draw water for thy camels also. And she let down her pitcher from her shoulder and gave the man drink; afterward she drew water for the camels, and they drank too: the young woman was Rebekah, daughter of Bethuel.



ABRAHAM'S SERVANT MEETS REBEKAH AT THE WELL.

ISAAC AND REBEKAH.

WHEN Abraham's servant went to the home of Rebekah, her brother Laban helped him to unload the camels and gave him straw and food for them.

Then the servant asked if they would let Rebekah go home with him to be Isaac's wife. They answered that Rebekah might go. When the servant heard this he was glad and bowed himself down and worshipped the Lord. Afterward he brought out some beautiful presents, jewels of silver and jewels of gold, and raiment, and gave them to Rebekah. And he gave her mother and her brother presents also. Then he did eat and drink, he and the men that were with him, and they stayed at Laban's house all night.

When they rose up in the morning, Abraham's servant wanted to take Rebekah and go on his way back to the land of Canaan. But her mother and her brother did not wish to part with her so soon; they said, Let her stay with us a few days, at least ten, after that she shall go. But the man begged them not to keep him, because, he said, the Lord had helped him to do what his master sent him for; therefore he wanted to make haste home to his master again. They said, We will call Rebekah, and ask her. And they called her and asked, Wilt thou go with this man? She answered, I will go. So they sent away Rebekah, and her nurse went with her, and they rode on the camels after Abraham's servant.

And they came into the land of Canaan. It was toward evening, about the time the sun goes down, when they came to the place where Isaac was. And Isaac had gone out into the field to walk there, and think by himself alone. Perhaps he wondered whether the servant would soon be back, and whether the Lord had helped him to find the woman who should be his wife. And he looked up and saw the camels were coming. As they came nearer Rebekah saw Isaac, and she asked the servant what man it was walking in the field to meet them. The servant told her it was Isaac. Then she took a veil and covered her face with it, and came down from the camel; and Isaac brought her into the tent that used to be his mother's, for his mother was dead. And he took Rebekah and she was his wife, and he loved her.

And Abraham gave all that he had to Isaac. And when he was a hundred and seventy-five years old he died, and was buried in the cave which he had bought from Ephron, where he had buried Sarah.



ABRAHAM'S SERVANT RETURNS WITH REBEKAH, AND SHE BECOMES ISAAC'S WIFE.

JACOB DECEIVES HIS FATHER.

AFTER Abraham was dead, God was very kind to Isaac and blessed him. And he gave Isaac and Rebekah two sons, whose names were Jacob and Esau; Esau was the elder, and Jacob was the younger.

Now when Isaac was old and could not see, he called Esau, who was a hunter, and told him to take his bow, and go out into the field, and hunt a deer; and to cook the meat in the way that Isaac loved, and bring it to him that he might eat of it. Then, Isaac said, he would bless Esau before he died; that is, he would ask God to be kind to him, and would tell Esau of the things he should have after his father was dead. For Isaac meant to bless Esau before he blessed Jacob, and to give him the best things, because Esau was his oldest son and had the birthright. And Esau went out into the field to hunt the deer for his father.

But Rebekah heard what Isaac said and she was not pleased, for she did not wish Esau to be blessed first, although he was the oldest son; she wished Jacob to be blessed first, because she loved him the best. So, after Esau had gone for the venison, she told Jacob to go to the flock and bring her two little kids: and when he brought them, she cooked them, making nice food of them that tasted like the venison which his father loved. Then she put on Jacob some of Esau's clothes that were in the house, and told him to take the food to his father and to say it was Esau who brought it.

So Jacob came to his father with the food which his mother had cooked. And his father asked who it was. Jacob said it was Esau, and that he had brought the venison which his father told him to bring. And Isaac could not see; he put his hands on him and felt the clothes and believed it was Esau, so he ate of the meat and blessed Jacob. It was wicked in Jacob to do this, and in his mother to help him; for although Esau had sold him his birthright, Jacob should not have deceived his father.

As soon as Isaac had done blessing Jacob, Esau came in from his hunting, with the venison he had killed. And Isaac said, Who art thou? Esau answered, I am Esau, thy oldest son. And Isaac was surprised and afraid, and he trembled a great deal, and asked who it was that had been there before, and brought venison and taken Esau's blessing. Then Isaac knew it must have been Jacob, and he told Esau that his brother had been there before him and taken away his blessing.



ISAAC IS OLD AND CANNOT SEE. HE BLESSES JACOB, THINKING HE IS ESAU.

JACOB FLEES FROM ESAU.

ESAU was very angry with Jacob for having taken away his birthright. He was not willing to forgive him; he said he would kill him after their father should die. When Rebekah heard this she sent for Jacob, and told him to leave his home and go to that country where she used to live, to the house of her brother Laban, so that Esau might not find him.

And Rebekah said that the women of Canaan gave her much trouble, for Esau had taken two of them as his wives; and she asked what good her life would be to her if Jacob, also, should take a wife from among them. Then Isaac called Jacob to him and blessed him again, and told him that he should not take for his wife a woman of Canaan, but he should take one of Laban's daughters to be his wife. And Isaac sent Jacob away, and he went out from his father to go to that country where Laban lived.

As he journeyed he came to a place where he stopped to rest for the night, because the sun was set. And he took some of the stones that were on the ground for his pillow, and lay down to sleep. And he dreamed, and thought he saw a ladder set up on the earth; the top of it reached to heaven, and angels were going up and down on it. And the Lord stood above it, and spoke to Jacob, and told him that he would give the land of Canaan to him and to his descendants, and that his descendants should be a great multitude of people. And the Lord said he would be with Jacob to take care of him wherever he should go, and would bring him back to Canaan again.

And Jacob awaked out of his sleep and was afraid, because the Lord had been there and spoken to him in his dream: and he rose up early in the morning and worshipped the Lord. He called the name of the place Bethel, which means, The house of God. And Jacob promised that if the Lord would take care of him, and give him bread to eat and clothes to wear, and keep him from harm, so that he should come back safely to his father's house again, then he would obey the Lord; and of all the silver and gold, the flocks and the herds, which God should give him, he would give a tenth part to the Lord. This did not mean that Jacob could give these things into the Lord's hand, but that he would help the poor and the sick with them, and build altars and offer burnt offerings.



JACOB FALLS ASLEEP AND DREAMS THAT HE SEES A LADDER REACHING TO HEAVEN.

JACOB SERVES LABAN.

AFTER Jacob's dream, in which he saw a ladder reaching to heaven, he went on his journey until he came near to Haran, where Laban lived. And he saw there a well in a field, with three flocks of sheep lying down by it, and the shepherds were with their flocks. A great stone was rolled over the mouth of the well, to cover it; but when all the flocks had come in from feeding, the shepherds used to roll the stone away and draw up water for the sheep. After they were done drinking, the stone was rolled back again over the mouth of the well.

And Jacob asked the shepherds where their home was. They said at Haran. Then he said, Do you know Laban? They answered, We know him. And Jacob asked if he was well. They said, He is well; and look, Rachel his daughter is coming with the sheep. While they were speaking, Rachel came with her father's sheep, for she took care of them. And Jacob went near and rolled away the stone and watered the flock for her; and he kissed Rachel, and told her he was her relation and Rebekah's son, and she ran and told her father.

When Laban heard that his sister Rebekah's son was come, he made haste and ran out to meet him, and put his arms around him and kissed him, and brought him to his house. And Laban spoke kindly to Jacob, and Jacob stayed at his house for a month. Then Laban asked Jacob how much he should pay him to stay and live there, and take care of his flock. And Laban had another daughter beside Rachel, whose name was Leah; but Rachel was more beautiful than Leah. Now Jacob loved Rachel, and he told Laban he would stay and serve him for seven years if, after they were ended, Rachel might be his wife. And Laban said she might be; therefore Jacob served Laban seven years for her, and they seemed like only a few days to him, because of the love he felt for her. But when they were ended Laban would not give him Rachel, because she was the youngest. He gave him Leah, and said that Jacob must serve seven years more for Rachel; For the youngest, he said, must not be married before the oldest. So Jacob stayed and served Laban seven years longer, and he had both Leah and Rachel for his wives. And God gave sons to him.



JACOB SERVES LABAN SEVEN YEARS FOR RACHEL.

JACOB WRESTLES AT PENIEL.

JACOB stayed with Laban a long time. He took care of Laban's flocks. Laban gave Jacob some of his cattle, and these grew to be a great many, so that after awhile he was rich; he had sheep and goats and herds of cattle of his own, and his sons took care of them.

And the Lord spoke to Jacob and commanded him to go back to the land of his fathers; that meant, to the land of Canaan, where Abraham, his grandfather, had lived when he was alive, and where Isaac, his father, was living still. And the Lord said he would be with Jacob, to take care of him and keep him from harm. Then Jacob sent and called Rachel and Leah to him while he was out in the field with his flock. He wanted to talk with them there, so that Laban could not hear what he said. When they came he told them that their father did not look kindly on him as he used to look, and that the Lord had commanded him to go back to Canaan. And Rachel and Leah told him to do as the Lord commanded. And Jacob made ready to go. He set his wives and his children upon camels, and took all his cattle and everything that belonged to him, and started on his journey toward the land of Canaan.

After Jacob had gone part of the way there came a man in the night and wrestled with him, putting his arms around him and trying to throw him down, and Jacob put his arms around the man. So they wrestled together till the light of the morning shone a little in the sky. When the man saw that Jacob did not fall, but was strong, and wrestled on still, he touched Jacob's thigh; and just by this touch, Jacob's thigh was put out of joint, and he was lame.

And the man said, Let me go, for the day breaketh. But Jacob said, I will not let thee go, except thou bless me. The man asked, What is thy name? and he told him, Jacob. Then the man said, Thy name shall no more be called Jacob, but Israel; which means, A Prince of God: and the reason he changed Jacob's name was, that Jacob wrestled with him so long to get his blessing. For this man was the same as the one who had talked with Abraham, and told him that he would destroy Sodom and Gomorrah: this man was the Lord. And Jacob said to him, Tell me, I pray thee, thy name. But the Lord answered, Why dost thou ask after my name? And the Lord blessed Jacob there. And Jacob said, I have seen God. And he named that place Peniel; which means, The face of God.



JACOB WRESTLES WITH AN ANGEL. HIS NAME IS CHANGED TO ISRAEL.

JACOB MEETS ESAU.

AFTER Jacob had wrestled at Peniel, and the Lord had blessed him there, he looked up and saw Esau coming, and four hundred men with him. Now Jacob had sent on before him many cattle, sheep and goats: he meant to give these to Esau as a present, so that he might not hurt him.

Then he took his eleven sons, and gave some of them to the two handmaids and the others to Rachel and Leah, that they might bring them to Esau when he should come near. But Jacob went on first by himself to meet his brother, and, as he went, he bowed down to the ground seven times before him. Then when Esau saw this he ran to meet Jacob, and put his arms around him, and leaned on his neck and kissed him; and they both wept.

When Esau saw the women and the children, he said, Who are these with thee? Jacob answered, The children whom God hath given thy servant. Then the handmaids, and Leah, and Rachel, came near, bringing the children with them, and they bowed down before Esau. And Esau asked Jacob what he meant by all those cattle he had met. Jacob answered he had sent them as a present, so that Esau might be pleased with him. And Esau said, I have enough, my brother; keep what thou hast to thyself; for Esau had flocks and herds of his own. But Jacob said, I pray thee take my present; and he begged him till Esau took it.

Then Esau wanted Jacob to go on his journey and wait no longer at that place. If he would do this, Esau said he would go with him. But Jacob told Esau that his children were young and weak, and might easily be made sick; and that his flocks and herds had to be driven very carefully, because if they were made to go too far or too fast, for only one day, many of them would die. And he begged Esau to go on first by himself, and Jacob said he would come after him more slowly, as the children and cattle were able to bear it.

Then Esau offered to leave some of his men with Jacob; they could help him drive his cattle, or defend him if robbers should attack him by the way; but Jacob said that he did not need them. So Esau left him and went away to his own home. After he had gone Jacob went on his journey till he came to a place called Succoth; there he stopped and made booths for his cattle to rest in. Booths were sheds, or huts, made out of the branches of trees. When his cattle had rested Jacob left Succoth and came into the land of Canaan.



JACOB RAN TO MEET ESAU, AND FELL ON HIS NECK AND KISSED HIM.

JOSEPH IS SOLD BY HIS BROTHERS.

JACOB went to a place in the land of Canaan called Bethel, and there he built an altar and offered up a sacrifice to the Lord. And God spoke to Jacob, and blessed him. After these things Jacob came to Hebron and lived there.

Jacob had twelve sons: Benjamin was the youngest of them all, and Joseph was next to the youngest. Now Jacob loved Joseph more than all his other children; and he made him a coat of many colors. When his brothers saw how much their father loved Joseph, they hated him, and could not speak peaceably to him.

Joseph dreamed a dream, and told it to his brethren, and they hated him yet the more. He said to them, Hear, I pray you, this dream which I have dreamed. We were binding sheaves in the field, and my sheaf rose and stood up, and your sheaves stood round about and they bowed down to my sheaf. And they said to him, Shalt thou, indeed, rule over us? And he dreamed yet another dream, and told it to his brethren, and said, I have dreamed a dream more. The sun, and the moon, and the eleven stars, bowed down to me. He told this dream to his father also, and his father found fault with him, and said, Shall I and thy mother, and thy brethren, come to bow down ourselves to thee to the earth?

One day Joseph went out in the field to find his brothers, who were a good way off, at a place called Dothan, with their father's flock. They saw him coming, and they began to talk with each other about killing him. They said to one another, See, this dreamer comes; now let us kill him, and throw him into some pit. We will say some evil beast has devoured him, and we shall see what will become of his dreams.

When Reuben, one of his brothers, heard what they said, he wanted to save Joseph from them; so he persuaded them to put him into a pit without harming him. Reuben thought that afterward he would come back, when the others were gone, and take Joseph out and bring him home to his father. They concluded to do as Reuben said, and when Joseph came to them, they took him and put him into the pit.

And they sat down to eat their food. But looking up, they saw some men called Ishmaelites, coming that way. When Judah, another of Joseph's brothers, saw them, he asked what good there would be in killing Joseph. Come, let us sell him to the Ishmaelites, he said; and his brothers were willing to do it.

Then the Ishmaelites with their camels came by, and Joseph's brothers lifted him out of the pit, and sold him for twenty pieces of silver; and the Ishmaelites took him and carried him down into Egypt. But Reuben, the one who had wanted to take him back to his father, was not there when they sold him; afterward he went to the pit to find Joseph, and when he could not, he was greatly distressed: and he came and told his brothers, and said, Joseph is taken away; and I, where shall I go?

Joseph's brothers took his coat, and killed a kid and dipped the coat in its blood. Then they brought it to their father, and told him they had found it; he could tell, they said, whether it was Joseph's coat or not. And Jacob knew it, and said, It is my son's coat, an evil beast has devoured him.



A COMPANY OF ISHMAELITES COME, WITH THEIR CAMELS, AND JOSEPH IS SOLD TO THEM.

KING PHARAOH ASKS JOSEPH TO INTERPRET HIS DREAM.

AFTER the Ishmaelites had bought Joseph from his cruel brothers, they carried him down into Egypt. The king of that country was named Pharaoh. One night Pharaoh dreamed a dream: he thought he stood by the river that was in Egypt, and saw seven cows come up out of the water. They were fat and well looking, and they went into a meadow and ate the grass there. After them came up seven other cows, but these were thin and starved looking. And the thin and starved looking cows ate up those that were fat and well looking. And Pharaoh awoke.

And he slept and dreamed again. He thought he saw seven ears of corn grow up on one stalk. They were all good and filled with grain. And after them came up seven bad ears, that were spoiled and had no good grain in them. And the seven bad ears did eat up the seven good ones. And Pharaoh awoke and found it was a dream.

In the morning he was troubled, and sent and called for all the wise men of Egypt, and told them his dreams; but they could not interpret them.

Then Pharaoh sent and called for Joseph; and they brought him. And Pharaoh said to Joseph, I have heard of thee, that thou canst understand a dream to interpret it. Joseph answered, that it was not he, but God, who would tell Pharaoh the things he wanted to know. And Pharaoh told Joseph his dreams: the one in which he thought he stood by the bank of the river, and saw the seven bad cows eat up the seven good ones; and his dream about the ears of corn also.

Then Joseph said that the king's two dreams both meant the same thing, and that God had showed Pharaoh in these dreams what he was going to do. The seven good cows and the seven good ears of corn, he said, meant seven years; and the seven bad cows and the seven bad ears of corn, meant seven other years. For first there would come seven good years in Egypt, when the corn would grow well, and there would be plenty for the people to eat. But after those seven good years would come seven bad years, when the people would want bread, because there would be a famine in all the land.

Pharaoh believed what Joseph told him and said that every man in Egypt should do as Joseph commanded. Then Joseph went out over all the land and attended to saving up the corn for Pharaoh. During the seven good years, in which it grew well, he put a part of it away in storehouses, that it might be kept safe until the seven years of famine should come.



JOSEPH STANDS BEFORE PHARAOH AND INTERPRETS THE KING'S DREAM.

JOSEPH MEETS HIS BROTHERS AGAIN.

YEARS passed away and Joseph still lived in the land of Egypt. King Pharaoh made him a great man. Seven years of famine came, as Joseph said they would, and Joseph's brothers had to go to Egypt to buy corn, because there was no corn in the land of Canaan where they lived. The famine was in the land of Canaan, and the corn would not grow there. But there was plenty of corn saved up in the land of Egypt where Joseph lived.

So Joseph's brothers took their asses and started to go to Egypt to buy corn. And they saw Joseph in Egypt and bought some of him, but it had been so long since they had seen him, and now he was so rich and great, that they did not know him or think it was their brother. But Joseph knew them, though he did not tell them so. And when they paid their money for the corn he told his servants to put it back in their bags. And when Joseph's brothers stopped and opened their bags to feed their asses, they found the money.

And now Joseph's brothers have come into Egypt again to buy more corn. They have brought their little brother Benjamin with them, for Joseph had told them to do so. When Joseph saw Benjamin he could not bear to hide himself from them any longer, and he commanded all his servants to go out of the room, so that no one was left there but Joseph and his brothers. And he wept out loud, and his brothers heard him and saw him weeping. And he said to them, I am Joseph; does my father yet live? But they were afraid and could not answer him. And Joseph said to them, Come near to me, I pray you. And they came near; and he said, I am Joseph, your brother, whom ye sold into Egypt.

Then he told them not to be troubled, nor angry with themselves, because they had sold him, for God had sent him into Egypt to save people alive, and to keep them from starving in the famine. Joseph did not mean to say that his brothers did right when they sold him, but that God had made good to come out of the evil which they had done; Joseph told them this, so that they might not be unhappy and afraid. For he loved them, and had forgiven their unkindness to him, and did not want them to be unhappy now when he was so glad to see them once more.



JOSEPH MAKES HIMSELF KNOWN TO HIS BROTHERS.

PHARAOH'S DAUGHTER FINDS MOSES.

JOSEPH died, and his brethren died also; but their descendants lived and grew to be a great multitude of people. And a new king ruled over Egypt. His name was Pharaoh, like the one who had been so kind to Joseph; but this Pharaoh had never known Joseph.

And when Pharaoh saw how many there were of the children of Israel, he was afraid of them. He thought that some day, when his enemies should come and make war against him, the children of Israel would help them, and afterward would rise up and go out of his land; he did not want them to do this; he wanted them to stay and be his servants. So this wicked king told the women who took care of the Israelites' little children, to kill all the boys as soon as they were born. The girls he was willing to let live, because they would never be able to fight against him.

Now there was a man among the Israelites named Amram. His wife's name was Jochebed, and God gave them a son. The child was very beautiful, and his mother loved him, but she feared that some of Pharaoh's servants would come and take him from her, to kill him.

So she took a little ark, or boat, made out of the long rushes that grew by the river, and daubed it over with pitch to keep out the water. And she put her baby into the ark and laid it carefully among the bushes at the edge of the river. But the little boy's sister waited, not far off, to see what might happen to him.

And the daughter of king Pharaoh came down to bathe in the river, and she and her maidens walked along by the river's side. When she saw the ark among the bushes, she sent one of them to bring it. The maiden brought it, and as Pharaoh's daughter looked into it, the little boy wept; and she pitied him, and said, This is one of the Hebrews' children.

Then his sister, who had been watching, came near and spoke to the king's daughter, saying, May I not go and call one of the Hebrew women to nurse the child for thee? She said, Go. And his sister went and called her mother. When she came, Pharaoh's daughter said to her, Take this child away and nurse it for me, and I will give thee thy wages. So his mother carried him back to her own home and nursed him there. But after a while Pharaoh's daughter sent for the child. Then his mother brought him to her. And Pharaoh's daughter took him into her house to be as her own son, and she called his name Moses, which means, "drawn out," because, she said, I drew him out of the water.



PHARAOH'S DAUGHTER SEES THE ARK AMONG THE REEDS AND TELLS HER MAID TO FETCH IT.

MOSES AND AARON GO BEFORE PHARAOH.

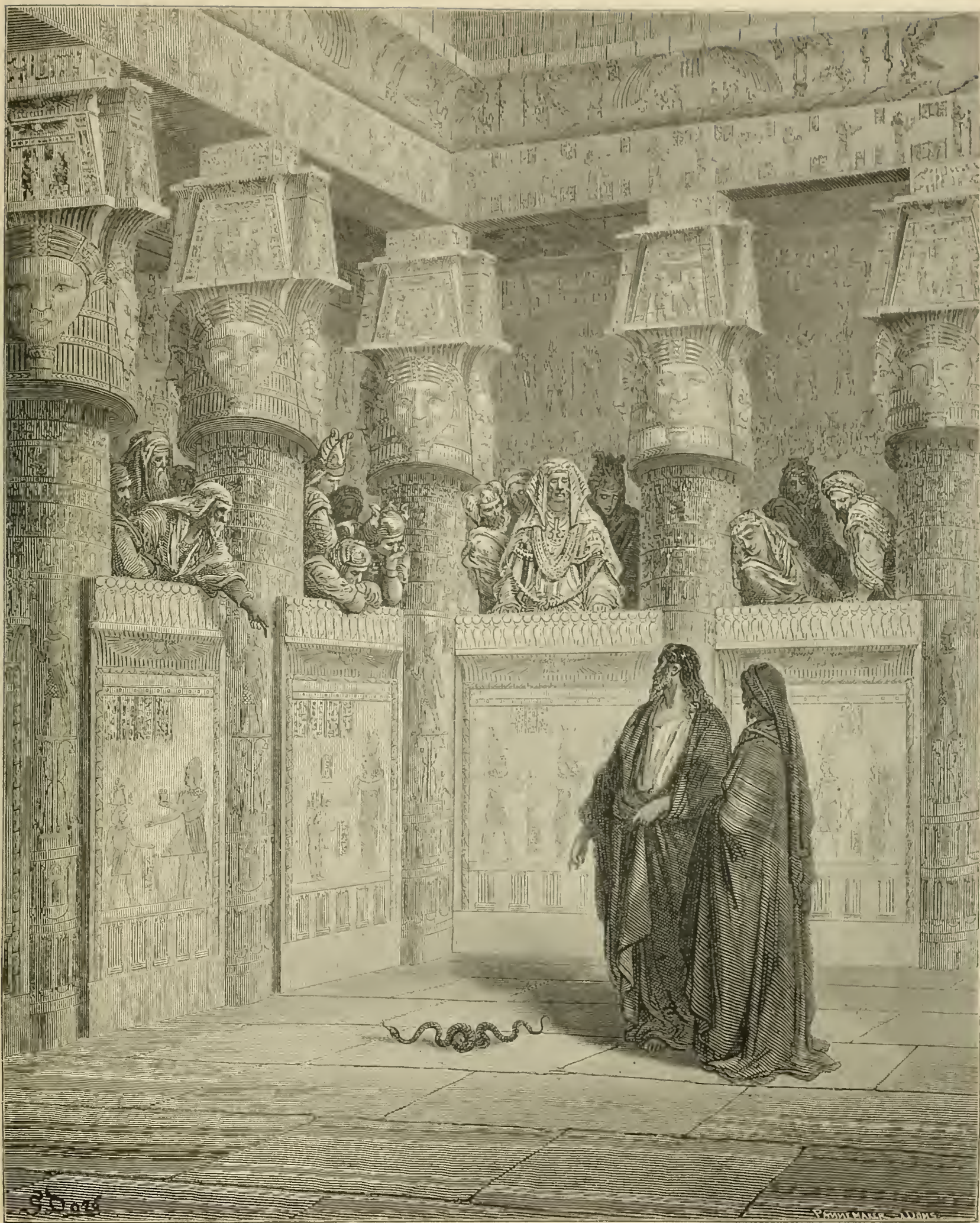
Moses lived in the house of Pharaoh's daughter until he had grown to be a man: then, although he might have been rich and great if he had stayed with her, he chose rather to go and live with his own people. Many years passed away and Pharaoh the king of Egypt died, and another Pharaoh ruled in his place. The people of Egypt were very cruel to the children of Israel and they cried to the Lord because of their sufferings.

Moses had a brother named Aaron: God commanded that they should both go to king Pharaoh and say, Thus saith the Lord God of Israel, Let my people go that they may hold a feast unto me in the wilderness. But Pharaoh answered, Who is the Lord that I should obey him? I know not the Lord, neither will I let the children of Israel go.

Now the children of Israel were digging clay out of the ground and making bricks with it, for that was the work which Pharaoh made them do. These bricks were not burned in the fire, as ours are, to harden them; they were only baked in the sun. But to make them tougher and stronger, the clay they were made of was mixed with pieces of straw. This straw was gathered out in the fields by men who brought it to the children of Israel, for them to work it up with the clay before they made the bricks. But Pharaoh was so angry at the children of Israel for wanting to go out of Egypt, that he said they must go and gather the straw themselves; and yet that they must make as many bricks as they used to make, when it was gathered for them.

Then the taskmasters went and told the children of Israel that Pharaoh said, I will not give you straw. Go get straw where you can find it. The children of Israel were in great distress, and some of them went to Moses and Aaron, and said that they had done them harm and not good, for they had made Pharaoh hate them, and treat them more cruelly than he treated them before. And Moses went and told the Lord, and asked why he had sent him to speak with Pharaoh; for, Moses said, since he had spoken to him, Pharaoh had done evil to the children of Israel, and yet the Lord had not set them free. The Lord answered, that Moses should see what he would do to Pharaoh, to make him let the children of Israel go. And the Lord said that when Pharaoh should ask them to do a miracle for him to see, Aaron should take his rod and throw it on the ground, and it should be turned into a serpent.

So Moses and Aaron went to Pharaoh, and Aaron threw down his rod and it was changed into a serpent. But Pharaoh would not let the children of Israel go.



AARON CASTS DOWN HIS ROD BEFORE PHARAOH, AND IT BECOMES A SERPENT.

THE PLAGUES OF EGYPT.

THESE were the plagues sent upon the Egyptians to make them let the children of Israel go.

The Lord first commanded Aaron to take his rod and strike the waters of the river. And when he did this all the waters of the river were changed into blood.

But Pharaoh would not let the people go.

Then the Lord commanded that Aaron should hold out his rod over the waters of Egypt. And when Aaron held it out, the frogs came up out of the waters, so many of them that they covered the land.

The Lord commanded Aaron to strike the dust on the ground with his rod. And when Aaron had done so, the dust was changed into lice, that crept on the people and on the cattle.

The Lord sent swarms of flies, and they came over all the land.

The Lord sent a sickness; and the cows, the horses, the asses, the camels, and the sheep, that belonged to the Egyptians died, all over the land.

Moses took ashes and stood before Pharaoh, and sprinkled them up in the air; afterward boils broke out on men and on beasts.

The Lord sent thunder and hail, and there was fire, also, running along on the ground.

The Lord made an east wind to blow on the land all day and all night, and in the morning the wind brought locusts. They went up over all the land of Egypt, and covered the ground so that it could not be seen for them.

The Lord commanded Moses to hold up his hand toward heaven, that it might be dark in the land. And Moses held up his hand, and there came a great darkness over all Egypt.

The Lord sent his destroying angel into every Egyptian's house, and caused the oldest son there to die. Pharaoh's son and the sons of his servants died; but every man among the Israelites had been commanded to kill a lamb in the evening, and dip a bunch of hyssop in its blood, and strike the wood outside of his door, so that there were three marks of blood on every house where the children of Israel lived. Those who were in the house ate of the lamb that night; they ate of it with their clothes girded around them, with their shoes on their feet, and with their staves in their hands, all ready to go out of Egypt.

And when, in the middle of the night, the Lord passed through the land, and saw the marks of the blood on a house, he passed over that house and did no harm to any one in it.



AT MIDNIGHT THE LORD SMOTE ALL THE FIRST-BORN OF THE EGYPTIANS.

THE EGYPTIANS LET THE CHILDREN OF ISRAEL GO.

WHEN the Lord sent his destroying angel into every Egyptian's house, and caused the oldest son there to die, Pharaoh's son and the sons of his servants died. And the king rose up in the night, and all his people, and there was a great cry of distress through all the land for there was not a house where there was not one dead.

And Pharaoh called for Moses and Aaron, and told them to go out of Egypt and to take all the children of Israel with them. He said, Take your flocks and your herds, and be gone. And the Egyptians begged them to go, and to go quickly, for they were afraid the Lord would cause them all to die.

And the children of Israel went, carrying their clothes bound up with their kneading troughs on their shoulders. And the Egyptians gave them jewels of silver, and jewels of gold, and raiment also, so they went out with great riches. And many other persons who were not Israelites went with them.

We read in the Bible, in the book of Genesis, that God told Abraham his descendants should live in a strange land for many years, and that the people there would treat them cruelly. Yet God said he would punish the people who treated them so, and afterward would bring the children of Israel out of that land with great riches. It had been more than four hundred years since God spoke those words to Abraham, but now he made them come true.

The lamb which the children of Israel killed at the supper of the passover, was like the lamb which Abel offered up on the altar. We have read how Abel's lamb meant, or represented, the Saviour. So this passover lamb represented him. The passover lamb died for the people, and the Saviour was coming, after many years, to die for them.

When the Lord came into Egypt in the night, he did not punish those who had the marks of the lamb's blood on their houses. And when he shall come to the earth on the Judgment day, he will not punish those who have the marks of the Saviour's blood on their hearts, that is, whose hearts have been cleansed from sin by his blood.



THE EGYPTIANS URGE MOSES AND THE CHILDREN OF ISRAEL TO GO.

THE CHILDREN OF ISRAEL COMPLAIN.

M OSES led the children of Israel out of the land of Egypt. They went safely through the Red Sea, walking on dry ground, but king Pharaoh and all his host were drowned, because God made the waters roll back upon them when they tried to follow.

After the children of Israel had gone a few days' journey into the wilderness, they came to the desert of Sin. And the people, because they were hungry, spoke wickedly to Moses and Aaron. They said that while they were in Egypt, they had plenty of bread and flesh to eat. They wished that God had made them die there, for Moses and Aaron had brought them out in the wilderness on purpose to kill them with hunger. And the Lord told Moses he had heard their complainings.

In the evening, about the time the sun was going down, great numbers of quails came flying up to the camp so that the people could catch them. Also in the morning, after the dew was dried, there was found, spread all over the ground, a small, white, round thing which looked like the frost. When the children of Israel saw it, they did not know what it was. But Moses said to them, This is the food which the Lord has given you to eat. The people called this new food Manna: it was small, and round, and white like the seed called coriander seed, and tasted like cakes made with honey.

And they journeyed on and came to a place called Rephidim, but found no water there. Then they found fault with Moses and said to him, Give us water that we may drink. Moses asked why they found fault with him. They answered, that he had brought them out of Egypt to kill them, and their little children, and their cattle, with thirst. Then Moses cried to the Lord and said, What shall I do to these people? for they are almost ready to stone me.

Now by this time they had come near to a mountain called Horeb. And when Moses asked what he should do, because the people were almost ready to stone him, the Lord commanded him to take his rod in his hand and go on before them, until he came to a rock that was in Horeb, and the Lord said that Moses should strike the rock with his rod and then water would come out of it. And Moses obeyed the Lord. He took the rod in his hand and struck the rock and water flowed out of it, and the children of Israel drank of the water.



MOSES STRIKES THE ROCK AT HOREB AND THE CHILDREN OF ISRAEL DRINK.

GOD SPEAKS TO MOSES ON MOUNT SINAI.

IN the third month after the children of Israel went out of Egypt, they came near the mountain called Sinai, and encamped before it. And Moses went up on the mountain and the Lord spoke to him there.

And the Lord said he would come down in a thick cloud and speak with Moses on mount Sinai, so that the people should hear him. On the third day, in the morning, there were thunderings and lightnings, and a thick cloud, on mount Sinai. And all the mountain smoked, because the Lord came down in fire upon it, and the smoke went up like the smoke from a furnace, and the mountain shook greatly. And when a trumpet sounded long, and grew louder and louder, Moses spoke, and God answered him and called him to the top of the mount. There God talked with him, and gave him many laws for the children of Israel to obey. Afterward Moses came down from the mount, and wrote those laws in a book, and read them out to the people. When the people heard them, they promised to obey all the words that the Lord had spoken.

And the Lord told Moses to come up on mount Sinai again. And Moses went up on the mount and stayed there forty days and forty nights. And God gave Moses two tables of stone with the Ten Commandments written upon them; God had written them there with his own hand.

Now the children of Israel, when they saw that Moses stayed so long upon the mount, grew impatient, and came to Aaron and said, As for this Moses, the man that brought us up out of Egypt, we know not what has become of him. And they asked Aaron to make idols for them, such as the heathen nations worshipped. Aaron made them a golden calf and the people offered burnt offerings to the idol.

When Moses came down the mountain, with the two tables of stone in his hand, he saw the golden calf and the people dancing before it. Then he was in great anger, and threw the two tables of stone out of his hands, and they were broken in pieces as they fell down below the mount.

And Moses took the calf and burned it in the fire, and ground it up into very small pieces, like powder, or dust. Then he strewed the dust on the water that they drank, and made the children of Israel drink of the water, and he punished the people by causing great numbers of them to be slain. Afterward Moses prayed that the Lord would forgive the people for their sin, and God told Moses to make two tables of stone like those he had broken. The Lord wrote on the two tables of stone which Moses brought, the words of the Ten Commandments.



MOSES COMES DOWN FROM THE MOUNTAIN AND SPEAKS TO THE PEOPLE.

THE CHILDREN OF ISRAEL REFUSE TO ENTER CANAAN.

WHEN the children of Israel had come near to Canaan, the land that God had promised them for their own, Moses told them to go in and take it, as the Lord had said they should. But they asked him first to send men as spies, who should go and search the land, and bring them word of what they saw there. And Moses sent twelve men, one from each tribe. He told them not to fear, but to go and look at the land and to bring back also some of the fruits that they found there.

Then the spies went into Canaan, and walked through it from one end to the other, for the Lord kept the people who lived there from doing them any harm. At a place called Eshcol, where grapes were growing, they cut off from the vine a branch with a single cluster upon it. This cluster was so large that it took two men to carry it. They hung it upon a pole, or staff, and one man carried one end of the staff, and another the other end, so that the cluster was carried between them. They brought with them also, some pomegranates and figs.

They were forty days in going through the land; then they came back to Moses and Aaron, and to all the children of Israel, and showed them the fruits they had brought. They said that in the land where they had been, the grain and the vines grew well, and there was plenty to eat and drink; but that the cities had walls around them, and were very great, and the people who lived there were giants, so large that the men whom Moses had sent seemed only like grasshoppers when they came near to them.

So the children of Israel would not go. And they asked, Why has the Lord brought us up to this land, so that we, our wives and our children should be killed by our enemies? Then the Lord was greatly displeased with the children of Israel. He said that because they had so often disobeyed him, and would not believe his promise after all the wonderful things he had done for them, they should not go into Canaan, but should turn back into the wilderness, and there they should wander forty years, until all the men who refused to go in were dead. Then, after the forty years were ended, and all those men had died, God said he would bring their children into Canaan.



THE RETURN OF THE SPIES FROM THE LAND OF CANAAN.

KORAH, DATHAN, AND ABIRAM ARE PUNISHED.

WHEN the children of Israel heard that they were to be turned back from the land of Canaan, they were sorry for what they had done; and they rose up early in the morning, and told Moses that now they were willing to go. But Moses told them not to go, for the Lord would not help them, and if they should go they would be killed by their enemies. Yet they disobeyed him and went, and the people of the land came and fought against them, and chased them as bees chase persons who come near their hive. Then the children of Israel came back into their camp and stayed there many days. Afterward they all returned into the wilderness again.

After these things three men, named Korah, Dathan, and Abiram, with two hundred and fifty more of the men of Israel, came to Moses and Aaron and spoke against them, saying, that Aaron had no right to be high priest, and that Moses ought not to be the ruler over the people. Now Korah was one of the Levites who waited on the priests at the tabernacle, but he was not satisfied with doing this, he wanted to be a priest himself. That was the reason he came, bringing these men with him, to speak against Aaron. And Moses heard what they said, and told them, that the next day, each of them should take a censer and burn incense in it, as the priests did, and Aaron should do so too. Then, Moses said, the Lord would show which was the man he chose for high priest.

The next day Korah, Dathan, and Abiram, and the two hundred and fifty men, took censers and put fire in them, and sprinkled incense on the fire, as the priests did at the tabernacle. And all the rest of the children of Israel came out with them to rebel against, or refuse to obey, Moses and Aaron. But the Lord was greatly displeased with the people for coming. He commanded them to go away from Korah, Dathan, and Abiram. So the people went away from them. Then Moses said, that if the ground should open and swallow up these men, the children of Israel would know that they had offended the Lord.

And as soon as Moses was done speaking, the ground opened and swallowed up Korah, Dathan, and Abiram, with their tents, and all who were in them. And they cried out as they went down alive under the ground; and the earth closed over them. And all the people that were near them fled away, when they heard their cry, for they feared the earth would swallow up them also. At the same time that Korah, Dathan, and Abiram were swallowed up, the Lord sent fire that slew the two hundred and fifty men who had come out with them.



THE EARTH OPENS AND SWALLOWS UP KORAH, DATHAN AND ABIRAM.

FIERY SERPENTS ARE SENT AMONG THE PEOPLE.

THE children of Israel journeyed in the wilderness and came to mount Hor. There the Lord spoke to Moses and Aaron, and said that Aaron should be gathered to his fathers; this meant, that he should die and be buried in the grave as his fathers had been. And the Lord said to Moses, Take Aaron and his son Eleazar, and bring them up on mount Hor; and take off the high priest's garments from Aaron, and put them on Eleazar, and Aaron shall die there.

And Moses did as the Lord commanded. He and Aaron and Eleazar, Aaron's oldest son, went up on mount Hor, and all the people saw them going up. And Moses took the high priest's garments off of Aaron, and put them on Eleazar his son, and Aaron died there on the top of the mount. So Eleazar was made high priest in the place of his father. And Moses and Eleazar came down from the mount. When all the people saw that Aaron was dead, they mourned for him thirty days.

But the children of Israel had yet a long way to go, and they grew weary of the journey, and sinned again, by speaking against God and against Moses. They said, There is no bread here for us, or water, and we loathe this manna.

And the Lord was angry, and sent fiery serpents into the camp, which bit the people so that many of them died. Then they came to Moses and said, We have sinned, for we have spoken against the Lord and against thee; and they begged Moses to pray that the serpents might be taken from them. And Moses prayed for them; and the Lord commanded him to make a serpent of brass, like those which bit the people, and to set it up on a pole. And whoever was bitten, the Lord said, if he would look at that serpent of brass, should be made well.

And Moses made a serpent of brass and put it upon a pole, and when any one who had been bitten looked at it, he was made well. Yet the serpent of brass could not make him well. It was the Lord who did it, because that serpent, lifted up on the pole, meant, or represented, the Saviour who was to be lifted up on the cross. And it was intended to teach us, who read of it now, how we should look up to the Saviour, so that he may save us from being punished for our sins.



MOSES SETS UP A SERPENT OF BRASS. THE PEOPLE LOOK AT IT AND ARE CURED.

BALAK TELLS BALAAM TO CURSE THE PEOPLE.

THE children of Israel journeyed again, and came to the plains of Moab. A people called the Moabites lived there, whose king was named Balak.

When Balak saw the children of Israel he was afraid, because he thought they had come to make war against him, and there were too many of them for his soldiers to fight with. Therefore he sent for a man named Balaam to come and curse them. The king thought that this would bring evil upon the children of Israel, because Balaam pretended to have power with God, and he told Balaam he would give him silver and gold for cursing the children of Israel. So Balaam rose up early in the morning, and saddled his ass, and started to go with the men whom the king had sent for him.

And God was angry with Balaam for going, and sent his angel to stand before him in the way, with a drawn sword in his hand. Balaam could not see the angel, but the ass saw him, and she turned out of the way into the field. And Balaam struck the ass to make her go back. And the angel went on further, and stood in Balaam's path, at a place where there was a wall on each side of it.

When the ass came to the place, she pressed up very close to the wall, to get by, but she hurt Balaam's foot in doing so, and he struck her again. And the angel went on further still, and stood in a narrow place where there was no room to turn to the right hand, or the left. Then the ass, because she was afraid, fell down upon the ground under Balaam. And Balaam was very angry, and struck her with the staff that was in his hand.

And the Lord made the ass to speak like a man, and say; What have I done to thee that thou hast struck me these three times? Balaam answered, that it was because she had disobeyed him, and turned out of the way when he wanted her to go on.

After this the Lord made Balaam see the angel standing before him, with the sword in his hand. And the angel said to him, Why hast thou struck thine ass these three times? Behold I have come out against thee, because thy way is wicked before me. And the ass saw me and turned out of the path; unless she had turned from me, surely now I had slain thee and saved her alive. Then the angel commanded Balaam to go with the men whom the king had sent, but to speak to the king only those things which the angel should tell him.

And Balaam went with the men to king Balak, but the Lord would not let Balaam curse the people. Instead of cursing them he blessed them. And the king was angry at Balaam and sent him away without giving him any silver and gold.



AN ANGEL TELLS BALAAM TO BLESS—NOT CURSE—THE CHILDREN OF ISRAEL.

THE ISRAELITES CROSS THE JORDAN.

THE children of Israel wandered in the wilderness forty years. But when those years were ended God brought them near to the land of Canaan again. When the priests who carried the ark came to the edge of the river Jordan, as soon as their feet touched the water, the water parted before them, and they walked out on dry ground into the middle of the river. There they stood with the ark, and waited while all the children of Israel passed over to the other side, into the land of Canaan. After the people had gone over, the priests, carrying the ark, followed them. And as soon as they came up out of the river and stood on the shore, the waters flowed in the river again, filling it as full as it had been before.

But Moses, the servant of the Lord, was not with the people, for the Lord had commanded him to go up on a mountain, called mount Nebo, and to look from there across Jordan. When Moses had done this, and had seen the good land where the children of Israel were going, he died there on the top of the mountain, and the Lord buried him in a valley in the land of Moab, but no man has ever known the place where he was buried. He was a hundred and twenty years old when he died, yet he had not grown weak from age, but was well and strong until the day that the Lord took him. After he was dead, Joshua ruled over the people, and they obeyed him as they had obeyed Moses.

And the children of Israel made their camp at a place called Gilgal. There they found some of the corn that had grown in the land, and they parched it and did eat of it. And on the morrow after they had eaten the corn, the manna ceased coming. For forty years the Lord had sent it to them in the wilderness, where no grain grew. But now they were in Canaan, where there was plenty of food for them, therefore the Lord sent the manna no more.

And Joshua went out of the camp and came near to the walls of the city of Jericho. And he looked up and saw a man standing there. And Joshua came to him, and said, Art thou for us or for our enemies? The man answered, As captain of the Lord's army I am come. He called the army of Israel the Lord's army, and he meant to tell Joshua that he had come as their captain, to show them how they should gain the victory over their enemies. Then Joshua bowed down to the earth and worshipped him; for this man was the Lord; the same that came to Abraham's tent and told him that he would destroy Sodom; and that wrestled with Jacob when he was coming back from Laban's house into Canaan.



THE ANGEL OF THE LORD APPEARS TO JOSHUA AT JERICO.

THE CHILDREN OF ISRAEL TAKE JERICHO.

THE people of Jericho had shut up the gates of the city, so that no one could go out or come in, because they were afraid of the children of Israel.

But the Lord said he would give Joshua the victory over the king of Jericho; and he told him in what way the children of Israel should take the city. All their men of war, or soldiers, he said, should march around the city once every day, for six days; and some of the priests should carry the ark around with them. Seven more priests were to go before the ark, and to blow on trumpets made of rams' horns.

But on the seventh day the children of Israel were commanded to march around Jericho seven times, and the priests were to blow on the trumpets. Then, when the men of Israel should hear a long blast on the trumpets, they were all to give a great shout, and the Lord said that the wall of the city should fall down flat, so that they could go up into the city.

And Joshua told the children of Israel that only Rahab, and the persons who were in her house with her, should be saved alive; for the Lord had commanded that all the rest of the people of Jericho should be put to death for their sins.

And Joshua said that all the silver and gold, and the vessels made out of brass and iron, which should be found in the city, belonged to the Lord, and must be put into the treasury where the things were kept which were given to him. Joshua commanded the people not to take any of the silver or gold, or brass or iron, for their own, lest the Lord should send a great punishment upon them for their disobedience.

And the people did as the Lord commanded. On the first day they marched around the city once, and after them came the priests that blew on the trumpets. Then followed the priests who carried the ark. On the second day they marched around the city again. So they did for six days. But on the seventh day they rose up early, before it was light, and marched around the city seven times. The last time, when the priests blew with the trumpets, Joshua said to the children of Israel, Shout, for the Lord has given you the city.

Then the people shouted, and as they did so, the wall of the city fell down flat before them, and they went up into Jericho and took it.



THE PEOPLE SHOUT AND BLOW THE TRUMPETS. THE WALLS OF JERICHO FALL DOWN.

RAHAB IS SPARED.

BEFORE the children of Israel entered into the land of Canaan, Joshua had sent two men as spies over Jordan, to look at the land before the children of Israel should go into it. And the men had crossed over the river to the city of Jericho, and had gone into the house of a woman named Rahab.

And some one told the king of Jericho, that two spies of the children of Israel had come into the city and were at Rahab's house. Then the king sent to Rahab and asked her to bring out the men. Now the roofs of the houses in that country were flat, so that persons could walk on them. And Rahab took the two men up on the roof of her house, and hid them under some stalks of flax which were spread out to dry there.

And the king's messengers came, but could not find them. After the messengers had gone, Rahab went up and talked with the men. She told them that she knew the Lord had given the land to the children of Israel, for the people of Canaan had heard how he made the Red Sea dry for them to cross over it, and afterward helped them in fighting against their enemies.

As soon as the people heard of these things, Rahab said, they were afraid of the children of Israel. Then she asked the two men to promise that they would remember her kindness to them, and not let her, or any of her family, be put to death, when the children of Israel should come to take the city of Jericho. And the men had said that if she would tell no one of their coming, they would do as she asked. Rahab then let the two men down from her window, which overlooked the wall of the city, and they went back safely to the camp of the Israelites.

Now when Joshua came into the city of Jericho, he told the spies who were at Rahab's house before, to go and bring out all the persons who were there, as they had promised to do. And they went and brought out Rahab and her father, her mother, her brothers, and all who were with her. Afterward the children of Israel burned the city; but the silver and gold, and the vessels of iron and brass, were put into the treasury of the Lord. And Joshua saved Rahab alive, and all her relations, because she hid the spies whom he had sent into Jericho. And after that she lived among the children of Israel.



JOSHUA SAVES THE LIFE OF RAHAB BECAUSE SHE HID THE SPIES IN HER HOUSE.

THE MEN OF AI DEFEAT THE ISRAELITES.

AFTER Jericho had been destroyed, Joshua sent spies to another city of Canaan, called Ai. And the spies came back and told him that not many people lived there, and that only a small army of the men of Israel need go up to take the city. Two or three thousand of them would be enough, they said. So Joshua sent up about three thousand men. But when the men of Ai came out against them, the Israelites were afraid and fled, and the men of Ai slew about thirty-six of them.

Then Joshua was in great distress. He rent his clothes, and he and the elders of Israel, bowed down with their faces to the earth, praying, until the evening. And Joshua cried to the Lord, saying, All the people of Canaan will hear how the children of Israel have fled before their enemies; and they will gather around us on every side and kill us, till none of us are left.

But the Lord told him to rise up, and asked him why he lay with his face to the ground. There was sin among the children of Israel, the Lord said, and that was the reason they had been afraid, and not able to stand before their enemies. For one of them had taken some of the silver and gold that was in Jericho, and hidden it, instead of putting it in the treasury of the Lord. And the Lord said he would not be with them to help them again, unless they punished the man who had done this thing.

And he commanded Joshua to bring out all the people before him, that he might show who the man was. That man, the Lord said, should be burned with fire—he and all that he had. So Joshua rose up early in the morning and brought out all the people, and the Lord showed him the man. His name was Achan. And Joshua said to him, Tell me now what thou hast done—hide it not from me. Achan answered, that when he had seen in Jericho a beautiful garment, and some silver money, and a piece of gold, he wanted them for his own; so he took them, and hid them in the ground under his tent.

Then Joshua sent messengers, and they ran to Achan's tent, and found the things hidden there as he said. And they took them out and brought them to Joshua, and to all the children of Israel, and laid them out before the Lord. And Joshua and all the people, took Achan and brought him into a valley. And there they stoned him to death with stones.



ACHAN IS STONED BECAUSE HE KEPT SOME OF THE SPOILS.

THE CITY OF AI IS TAKEN.

JOSHUA and all the people, took the beautiful garment, and the silver and gold which Achan had hidden, his sons also and his daughters, his tent and his cattle, and everything that he had, and brought them into a valley. There they stoned them with stones, and afterwards burned them with fire.

And over Achan's dead body they raised a great heap of stones, to show where it lay. Therefore the Lord was no longer angry with the children of Israel on account of this sin, because they punished the man who had done it. And the name of the valley was called Achor, which means Trouble.

Then the Lord said to Joshua, Fear not; take all the men of war with thee, and go up again to Ai, for now I will give thee the city, and the king of Ai, his people and his land. And the Lord commanded Joshua to do to the people of Ai as he had done to the people of Jericho; they were to be put to death for their sins. But he said that the gold and the silver which the children of Israel should find there, they need not put into the treasury of the Lord; they might take it for themselves.

So Joshua arose, and all the men of war, to go up against Ai. But they did not all of them go together. Joshua chose thirty thousand brave soldiers, whom he sent away in the night to go around behind the city, and hide where the people of Ai could not see them.

The rest went with Joshua in front of the city. When the king of Ai saw the men who were with Joshua, he thought they were all that had come, and he marched out with his army to fight against them. Then those who were hidden behind the city, came into it and set it on fire.

And the men of Ai looked back, and saw the smoke of their city going up toward heaven, and they knew not which way to go. Joshua and his men were in front of them, and those who had set the city on fire were behind them, so they could not escape. And Joshua put them to death, as the Lord commanded. But the gold and silver, and the cattle which were in Ai, the children of Israel took for their own.

And Joshua built an altar of great stones on the mountain called Ebal; and he covered the stones with plaster and wrote on the plaster the words of God's law, as Moses commanded the children of Israel to do before they crossed over Jordan.



THE CHILDREN OF ISRAEL TAKE AI AND BURN THE CITY.

STONES FALL UPON THE ENEMIES OF GIBEON.

WHEN the kings who lived in Canaan heard how Joshua had destroyed Ai, they gathered together to make war against him. But the people of a city called Gibeon acted more cunningly. They did not want to make war against Joshua, for they knew that the Lord would give him the victory.

Therefore they sent messengers to him, who put on very old clothes and worn-out shoes, and carried dry and mouldy bread with them, to pretend they had come from another country, and had been a long time on the journey.

And they came to Joshua in the camp and said to him, We have come from a country far off from Canaan, for we heard of your God and of all the great things he has done for you; therefore all our people sent us to ask that you would make a covenant with them, and be their friends.

Then Joshua and the children of Israel did not ask the Lord what they should do, as they ought to have asked him; they promised at once to be friends with the men of Gibeon. But after three days they heard that those men had not come from a far off country at all, for they lived near by, in Canaan, and were among the wicked nations whom the children of Israel were commanded to destroy. And Joshua called the men of Gibeon to him, and asked them why they had deceived him. They answered that they were afraid of their lives, for they had heard how the people of Canaan were to be destroyed and their land given to the children of Israel. So the children of Israel could not put the people of Gibeon to death, because they had promised, before the Lord, to let them live. But Joshua said they should be bondsmen, or slaves, and work for the priests and the Levites, in cutting the wood and carrying the water which would be needed at the tabernacle.

And the king of a city, called Jerusalem, was angry with the people of Gibeon for making friends with the children of Israel. Therefore he and four other kings of the land, gathered their armies together and came to the city of Gibeon, to fight against it.

Then the men of Gibeon sent to Joshua, saying, Come up to us quickly and help us, for the kings that live in the mountains are gathered together against us. So Joshua and all the men of war went out against the five kings. And the Lord made the kings and their armies afraid of the children of Israel, and they fled from them. As they fled, the Lord cast down great stones upon them, out of heaven, so that more died from the stones than the children of Israel killed with the sword.



THE LORD CASTS DOWN GREAT STONES FROM HEAVEN UPON THE AMORITES.

JOSHUA DIES AND THE ISRAELITES SERVE THEIR ENEMIES.

JOSHUA gained the victory over many more kings in the land of Canaan, and yet there was much land left for the men of Israel to take. For these kings did not rule over whole countries, like the kings that are living now; they ruled over cities only, or small portions of the land.

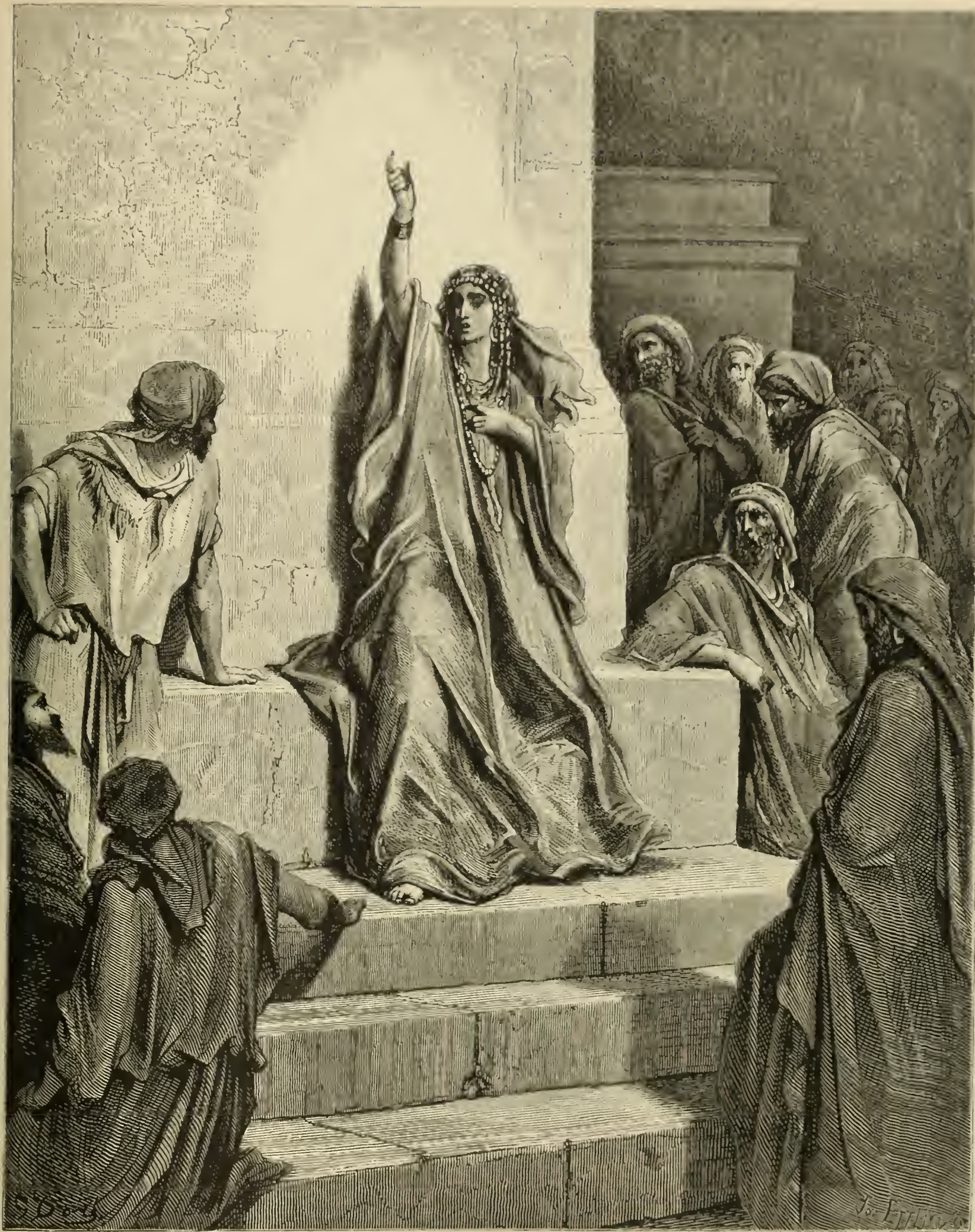
And Joshua grew old; he could no longer lead the men of Israel out to war as he used to do. When he was one hundred and ten years old he died. And they buried him in the part of the land that had been given him for his own, on the side of the hill Gaash.

After Joshua was dead, the men of Israel went out to war against the heathen nations, as he had commanded; and the Lord helped them and gave them the victory. Yet they did not persevere until they had driven out all those nations from Canaan; they allowed some of them still to live in the land. And the Lord spoke to the children of Israel, saying, I brought you up out of Egypt into the land which I promised to give you, and I commanded you to destroy the idols of the nations that lived there, and never to make peace with those nations. But you have not obeyed me. Now, therefore, I will not any more drive them out from before you, but those that are left shall stay in the land, and they will tempt you to sin, and cause you great trouble.

When the children of Israel heard these words they wept. Yet they soon forgot what the Lord had said, for they not only allowed many of the heathen to stay in Canaan, but they treated them as their friends. They even married among them, and began to worship the idols called Baal and Ashtaroth, that the people of Canaan worshipped. The Lord was very angry with the children of Israel, and sent enemies who fought against them and made them their servants.

But when they repented, and asked the Lord for help, he heard them and gave them rulers called judges, who led them out to war against their enemies, and set them free. Yet as often as the Lord set them free, they forgot him and sinned again. So they went on sinning, and afterward repenting, for more than three hundred years. During that time fifteen judges ruled over them.

The king of Canaan came against the children of Israel and made them his servants. Now the Lord had chosen a woman to be judge over Israel at this time. Her name was Deborah; she lived in a house that stood under a palm tree near Bethel. And Deborah sent for a man named Barak, and told him that the Lord commanded him to take ten thousand of the men of Israel, and go to fight against Sisera, the captain of the king of Canaan's army.



DEBORAH, JUDGE OF ISRAEL, TELLS THE PEOPLE TO TAKE ARMS AGAINST SISERA.

BARAK GAINS THE VICTORY, BUT SISERA IS KILLED BY THE HAND OF A WOMAN.

WHEN Deborah told Barak to take ten thousand men, and go to fight against Sisera, Barak was afraid, and answered that he would not go unless Deborah went with him. Then Deborah said she would go, but that Barak should not have the praise of the victory, because a woman would put Sisera to death.

And Barak took ten thousand men and went out against Sisera, and Deborah went with him. And Sisera gathered all the king of Canaan's army together, his soldiers, and his war-chariots made of iron, nine hundred of them, and came to fight with the children of Israel. Then Deborah said to Barak, Up, for this is the day in which the Lord has given Sisera into thy hand. So Barak, with his ten thousand men, fought against Sisera, and the Lord gave them the victory. And Barak followed after Sisera's army, putting them to death with the sword; but Sisera got down out of his chariot and fled away on his feet, that Barak might not take him.

And he came to the tent of a woman named Jael, who was a friend to the children of Israel; and he said to her, Give me a little water, for I am thirsty. And she opened a bottle of milk and gave him to drink. Then he said to her, Stand in the door of thy tent, and when any one comes and asks if there is a man here, say, No. And he went into her tent to hide, and lay down and slept.

Then Jael took a great nail of the tent, that was used in fastening the side of the tent to the ground, and she went softly to Sisera while he was sleeping, and drove the nail into his forehead, and he died there. Soon afterward Barak came by, seeking for Sisera, and Jael went out to meet him, and said to him, Come, and I will show thee the man whom thou art looking for. And she took him into the tent, and there Sisera lay dead. So the children of Israel were set free from the king of Canaan that day, But Barak had not the praise of the victory, because Sisera, the captain of the king's army, was killed by the hand of a woman, as Deborah had said.

After this the people had rest from war for forty years. But when the forty years were ended, they did wickedly and displeased God, and the Midianites came up against them and made them their servants and treated them very cruelly. For they drove the children of Israel from their cities, and their homes, so that they had to live in dens and caves in the mountains.



Jael smites a nail into the temple of Sisera as he lies sleeping in her tent.

THE MIDIANITES ARE DRIVEN OUT OF CANAAN.

THE grain which the children of Israel planted, after it was grown up, their enemies, the Midianites destroyed, or carried away, till there was nothing left for them to eat. They took their oxen, their goats, and their sheep also, and the people grew very poor, and were in great distress. Then they cried to the Lord to help them, as they had done before, but the Lord sent a prophet to tell them how wicked they had been.

And there was a man of the children of Israel named Gideon who was threshing wheat one day, that he might hide it from the Midianites. And the Lord came, in the form of an angel, and spoke kindly to him. Then Gideon told the Lord of the troubles that had come on the children of Israel, because of the Midianites. The Lord said to him, Thou shalt set the children of Israel free from the Midianites. Gideon answered, O my Lord, how shall I set Israel free? The Lord said, Surely I will be with thee, and thou shalt destroy their whole army, as if it were but one man.

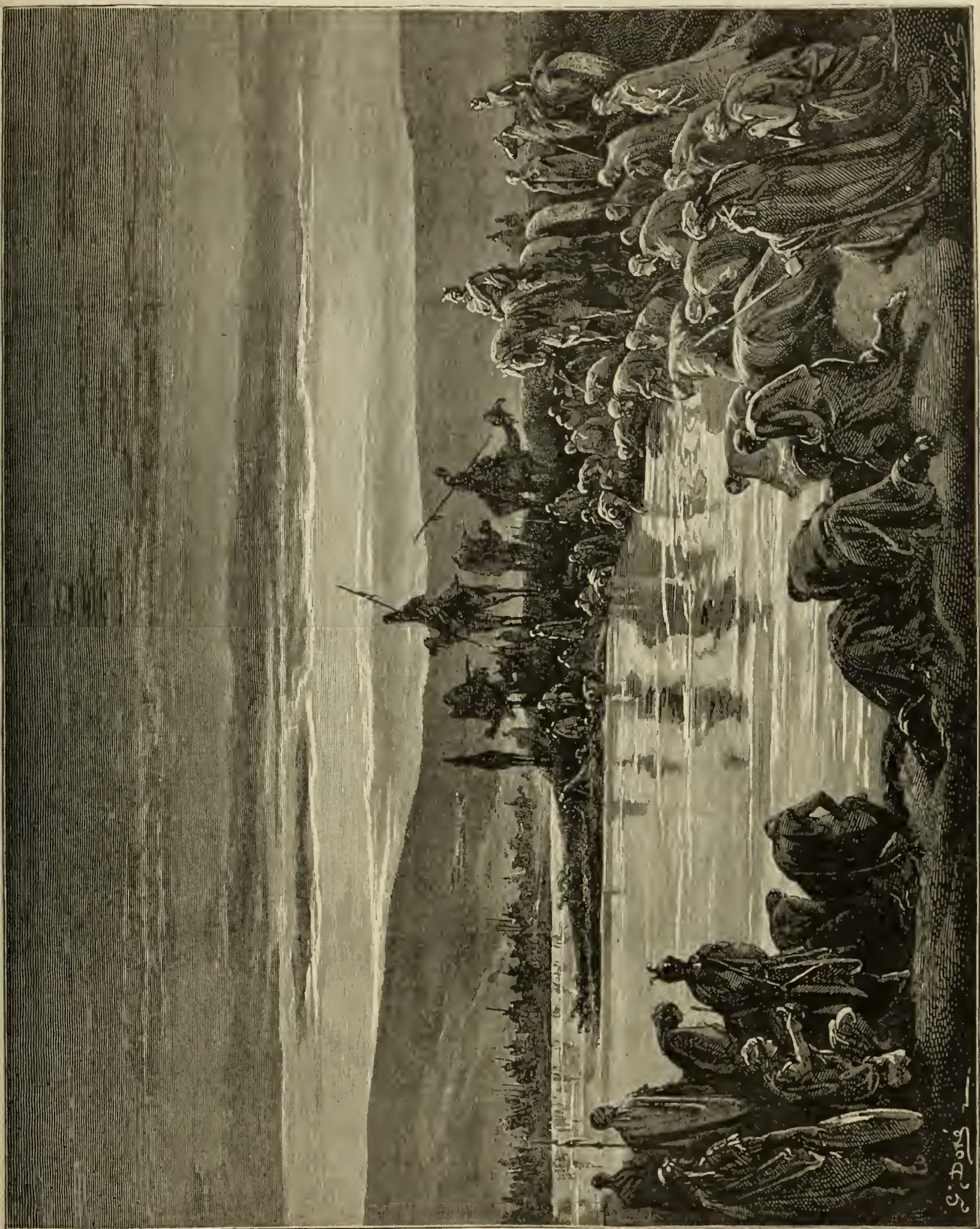
And the army of the Midianites came, and made their camp in the valley of Jezreel. Then Gideon blew a trumpet, and called the children of Israel to go with him and fight against them. He sent messengers also through different parts of the land, and many of the people came.

Now the Midianites lay along in the valley like grasshoppers—there were so many of them—and their camels no one could number.

When Gideon and all the army of Israel, came near to the camp of the Midianites, the Lord spoke to Gideon, and told him, there were too many men in the army of Israel. For if such great numbers of them should go to the battle and gain the victory, they would say they had gained it by their own strength, and not that the Lord had gained it for them. And the Lord commanded Gideon to tell the men in his army, that all who felt afraid might go back to their homes. When Gideon told them this, twenty-two thousand went from the camp of Israel, and there were left ten thousand men.

And the Lord spoke to Gideon again, saying, There are yet too many. Bring them down to the water, and I will shew thee there which of them shall go with thee to the battle. So Gideon brought them to the water. Now all the men were thirsty and began to drink. But they drank in different ways—some lifting the water in their hands to their mouths, and some stooping down and putting their mouths into the water. Then the Lord commanded Gideon to put those who drank out of their hands, apart, by themselves; and when he had done so there were three hundred of them.

Gideon took these three hundred men and came with them near to the camp of the Midianites in the middle of the night. The Midianites fled. And Gideon and his three hundred men came up with them, and gained the victory over them.



GIDEON CHOOSES MEN WHO LAP THE WATER TO FIGHT AGAINST THE MIDIANITES.

ABIMELECH IS MADE KING AT SHECHEM.

WHEN Gideon was dead, the children of Israel forgot how kind the Lord had been to them, in setting them free from the Midianites, and they turned away from him to worship the idol Baal. Then Abimelech, Gideon's son, went to the city of Shechem, where the people had set up an image of Baal, and he asked them to make him their king; and they did as he asked them and made him their king. They gave him seventy pieces of silver also, out of their idol's temple; with these he hired wicked men, to go with him and help him in making himself king over all the rest of the people.

But after Abimelech had been king for three years, God sent trouble upon him and the people of Shechem. The Bible tells us that he sent an evil spirit between them. And when Abimelech had gone away from the city, the people set men to watch for him, as he should come back, that they might kill him.

But the governor of the city, who was Abimelech's friend, sent word to him secretly, saying, The people of Shechem have rebelled against thee. Now therefore come up in the night, thou and the men who are with thee, and hide out in the field until morning. Then as soon as the sun has risen up, thou shalt bring thy men before the city, and when the people come out against thee, thou shalt do to them whatsoever thou thinkest best. So Abimelech did as the governor said. He brought his men up in the night, and hid them in the fields near the city. In the morning the people saw him and came out against him, and he fought with them, and chased them back to the gate of the city, killing many of them.

The next day they came out again. And Abimelech divided his men into three companies, and hid them in the field. As soon as the men of Shechem had come a good way from the gate of the city, one of the companies made haste to the gate and stood before it, so that the men of Shechem could not flee back into the city. And the two other companies ran upon them, out in the field, and slew them. Then Abimelech and his men went into the city, and fought against it all that day; and he slew the people, and broke down the houses and destroyed the city.

Abimelech went to another city named Thebez, and fought against it and took it. After it was taken, the men and women of the city fled into a strong tower, and shut to the door, and went up to the top of the tower. Then Abimelech came near the door to burn the tower. But a woman who was on the top of the tower, threw down a piece of a mill-stone upon his head and broke his skull. When he saw that he must die, he called his armor-bearer and said to him, Draw thy sword and slay me, that the people may not say I was slain by a woman. Then the armor-bearer drew his sword, and thrust it through Abimelech's body and killed him.



ABIMELECH IS THRUST THROUGH BY THE SWORD OF HIS ARMOR-BEARER.

JEPHTHAH IS MADE CAPTAIN.

AFTER Abimelech was dead Tola was judge over the children of Israel for twenty-three years. Then Jair was judge for twenty-two years.

And the children of Israel did evil again, for they turned away from serving the Lord to serve Baal and Ashtaroth, the idols their fathers had worshipped.

Then the Philistines and the Ammonites made war against them, and the Lord did not help the children of Israel. Therefore their enemies got the mastery over them, and made them their servants for eighteen years.

Now there was a man of the children of Israel named Jephthah. He was a great and brave soldier, yet the men of Israel had been unkind to him, so that he fled from the land of Gilead, where his home was, and went to live in the land of Tob. But when the people wanted a man to lead them out to war against their enemies, they remembered Jephthah; and the elders went to him in the land of Tob, and said, Come and be our captain, that we may fight against the Ammonites. He went with them, and the people made him their captain. And Jephthah came, with the men of Israel, to the place where the Ammonites had their camp.

Before the battle, Jephthah made a vow, or promise, that if the Lord would give him the victory, he would offer up, as a burnt offering, whatever should come out of his door to meet him, when he went back to his own home. Jephthah did wrong in making such a vow, for he could not tell what might come out of his door to meet him; yet he made this vow to the Lord. Afterward he went and fought against the Ammonites, and the Lord gave him the victory so that the children of Israel were set free from them.

When the battle was over Jephthah returned to his home, and as he went toward his house, his daughter came out with music and dancing, to meet him, being full of joy at seeing her father, for she was his only child. But when he saw her he was greatly troubled, and rent his clothes, and told her of the vow he had made. Then she answered, My father, if thou hast made a vow to the Lord, do to me as thou hast said; but let me alone two months, that I may go upon the mountains and mourn with my companions.

Jephthah should not have kept the vow which it was wrong in him to make. God had commanded the Israelites to offer up oxen, and goats, and lambs, as burnt offerings, not their children. The heathen nations offered their children to idols, and were punished for doing it. Jephthah should have repented of his vow, and asked forgiveness for making it. But the Bible tells us, that after two months he took his daughter, and did with her as he had promised; and all the young women of Israel mourned for her. Jephthah was judge over the people for six years; and he died and was buried in one of the cities of the land of Gilead.



JEPHTHAH'S DAUGHTER COMES OUT FIRST TO MEET HIM ON HIS RETURN FROM BATTLE.



THE DAUGHTER OF JEPHTHAH AND HER COMPANIONS MOURN UPON THE MOUNTAINS.

SAMSON IS BORN.

AFTER Jephthah, Ibzan was chosen judge, and he ruled over the people seven years. After him, Elon was judge for ten years; and after Elon died, Abdon was chosen judge for eight years. Of these three judges the Bible tells us very little except how long they ruled, and that they died and were buried.

After these things, the children of Israel sinned again and displeased the Lord, and the Philistines came out against them and made them their servants for forty years.

There was at that time a man of Israel named Manoah. Both he and his wife feared the Lord; and they had no child. And the Angel of the Lord spoke to the woman, and told her they should have a son, and that he should be a Nazarite to God: this meant that he should be set apart for God, to serve him. He was never to drink wine, and his parents were to let his hair grow without ever cutting it; because persons who were Nazarites drank no wine, neither did they cut their hair as others did, for so the Lord commanded them. And the angel said that Manoah's son should be a Nazarite, and that he should be the one who would begin to set the children of Israel free from the Philistines.

Then the woman came and told her husband that a man of God, or prophet, had spoken to her, for she did not know it was an angel. Yet, she said, his face was like the face of an angel, but I did not ask him from where he had come, neither did he tell me.

And God gave to Manoah and his wife the son he had promised them, and they called his name Samson; and the child grew, and the Lord was kind to him and blessed him. When Samson was grown up, he went to a city called Timnath and saw there the daughter of a man who was a Philistine. And he was pleased with her, and came back to his home and said to his father and mother, I have seen a woman in Timnath who is the daughter of a Philistine. Now, therefore, get her for me, that she may be my wife.

Then his father and mother asked him if there was not a woman among the children of Israel whom he would take for his wife, instead of this one, who was the daughter of a Philistine; for the Philistines were enemies to the Israelites. But Samson was not willing to give her up: he said to his father, Get her for me, for she pleases me well.

So his father and mother went with him to Timnath to see the young woman.

SAMSON FIGHTS AGAINST THE PHILISTINES.

AS Samson was going to Timnath, a young lion met him and roared at him; and the Lord gave Samson strength to kill the lion as easily as if it had been a kid. He did this with his hands alone, for he had no sword or spear to fight the lion with.

And Samson saw the young woman he wanted to marry, at Timnath, and talked with her, and still she pleased him well. And he went to Timnath again, and married her. Then he made a feast there, for so the young men, when they were married, used to do.

After these things, at the time of wheat harvest, Samson came again to Timnath to visit his wife, and to bring her a kid. But when he had come to the house, her father would not let him go in, and told him that she could be his wife no longer, for she was given to be the wife of another man. Then Samson was very angry, and he went and caught three hundred foxes, and tied fire-brands, or pieces of blazing wood, to their tails, and let them loose in the fields and vineyards of the Philistines. And they set fire to the grain, so that it was burned up, both that which had been cut and piled in shocks, and that which was still growing in the field. The grape-vines and the olive-trees were burned also. And the Philistines said, Who has done this? When they knew that it was Samson, they took his wife and her father, and burned them with fire. And Samson fought against the Philistines, and slew many of them. Afterward he went on to the top of a rock called Etam, and stayed there.

Then the Philistines came up to take him, and made their camp in the land of Israel. And the men of Israel said to them, Why are you come up against us? They answered, To bind Samson, that we may do to him as he has done to us. And three thousand men of the children of Israel went to the top of the rock Etam, where Samson was, and said to him, Knowest thou not that the Philistines are rulers over us? Why hast thou done these things? Samson answered, Because they have done evil to me, I have done evil to them. Then the men of Israel told him they had come to bind him, that they might give him to the Philistines. Samson asked them whether they would promise not to put him to death, if he should let them bind him. They answered, We will not put thee to death, but will bind thee fast and give thee to the Philistines.

And Samson let them bind him with two new cords, and they took him to bring him to the Philistines' camp. As he came near to it, the Philistines saw him and were glad, and they shouted against him. But the Lord gave him such strength, that he broke the cords off from him, as easily as if they had been burned by fire. And Samson found the jawbone of an ass, and took it in his hand, and with it fought against the Philistines and slew a thousand men.



SAMSON KILLS A LION WITH HIS HANDS ALONE, RENDING HIM AS IF HE WERE A KID.

SAMSON AND DELILAH.

SAMSON came to a city called Gaza, and went into a house there. Now the Philistines lived in Gaza, and when they heard that Samson had come, they shut the gates of the city, and watched by them all night, to take him as he should go out again. They said, in the morning we shall kill him. But in the middle of the night, he rose up and came to the gates, and when he found them shut, he dragged up the two posts to which the gates were fastened, and took the posts, and the two great gates, and the bar which went across them on the inside, to keep them shut, and put them all upon his shoulders, and carried them a good way off to the top of a hill.

Samson was a Nazarite: persons who were Nazarites were commanded not to cut their hair. Samson's hair had never been cut, and had grown thick and long. And he was commanded never to cut it, because the Lord had chosen him to be a Nazarite as long as he lived.

Now there was in that land a woman named Delilah, and Samson used to go to her house. When the lords of the Philistines knew of it, they came to her and promised to give her eleven hundred pieces of silver, if she would find out for them how they might bind Samson, and make him their captive, so that they could do with him as they pleased. Therefore, when Samson came to Delilah's house, she begged him to tell her what made him so strong, and how he might be bound so that he would not be able to break loose again.

Samson should have given her no answer to these questions. But instead of this he told her untruths. He first said that if he were bound with seven green withes he would be as helpless as any other man; then, that if he were bound with two new ropes; or, if his long hair were plaited in a certain way, his great strength would go from him. But when she had done all these things Samson's strength was as great as before. Then she said to him, How canst thou say,—I love thee, when thou hast mocked me these three times? And she begged him every day to tell her, and would let him have no rest, but troubled him with her words until at last he told her the truth. He said that he had been a Nazarite ever since he was born; that his hair had never been cut, and that if it were shaven off from his head, he would be strong no longer, but as weak as other men. Why did Samson tell her this, and teach her how to take away the strength, which the Lord had given him? He did it because he had chosen a wicked woman for his friend, and listened to her words until she persuaded him to do this great sin against God.



DELILAH PERSUADES SAMSON TO TELL HER THE SECRET OF HIS STRENGTH.

THE PHILISTINES TAKE SAMSON.

WHEN Samson had told Delilah the secret of his strength, she sent word to the lords of the Philistines, saying, Come but once more, for this time he has told me the truth; and they came to her, and brought the money they had promised. Then, while Samson was asleep, she called a man to shave the hair from his head; and after it was done, she cried out that the Philistines were coming to take him. And he woke from his sleep, and said he would go out against them, as he used to do. He did not know that the Lord had taken away his great strength from him.

Then the Philistines took Samson, for he could no longer fight against them, and they bound him with chains made of brass. And they put out his eyes, and shut him up in prison: there they made him work very hard, in turning a mill-stone to grind their corn.

And now, while he was shut up in prison, no doubt Samson repented of his sin, and prayed to the Lord whose command he had disobeyed. And after a while, as his hair grew, the Lord gave him his strength again. But the Philistines did not know this.

And the lords of the Philistines called the people together in their idol's house, to offer up a sacrifice to their idol, whose name was Dagon, and to rejoice because Samson was taken. And the people came, and praised their idol, and said it was he who had helped them to take Samson and make him their captive; and they were all pleased and merry. Then they said, Send for Samson, that he may make sport for us. So they sent for him and brought poor, blind Samson out of the prison, and made sport of him, and set him between two pillars in the house of their idol.

Now the house was full of men and women, and all the lords of the Philistines were there. On the roof also were great numbers of the people, who looked down to see Samson, while those who were in the house mocked him, and made sport of him. A boy held him by the hand, to lead him, because he could not see. And Samson asked the boy to let him feel the pillars which held up the house, that he might lean against them. And the boy guided him, so that he could feel the pillars as he stood between them.

Then Samson prayed, saying, O Lord, remember me, I pray thee, and give me strength only this once. And he broke down the pillars, and the house fell upon the lords of the Philistines, and upon all the people, killing great numbers of them. And Samson died with them.



SAMSON BREAKS DOWN THE PILLARS AND DIES WITH THE PHILISTINES.

NAOMI AND RUTH COME BACK TO BETHLEHEM.

IN the days when the judges ruled over Israel, there was a famine in Canaan. And a man of the children of Israel who lived in the city of Bethlehem, went to stay for a while in the land of Moab; he and his wife and their two sons. The man's name was Elimelech, and his wife's name Naomi. After they had come into Moab, the man died, but his sons took wives of the women of Moab, and lived for about ten years. Then they died also, and their mother, Naomi, was left alone with her two daughters-in-law.

And Naomi heard that the famine was over in Canaan, and that the Lord had given the people food again; so she rose up to leave the land of Moab, and go back to the city of Bethlehem.

Then she spoke to her daughters-in-law, and asked if they would not rather stay in Moab, which was their own land, where they were born, and where their relations lived.

When her daughters-in-law heard what she said, they were troubled and wept; and one of them, named Orpah, kissed Naomi, and bade her farewell, and went away to her own home; but the other, whose name was Ruth, would not leave her. Ruth told Naomi not to ask that she should leave her, or go back from following after her. Where thou goest, she said, I will go, and where thou livest, I will live; thy friends shall be my friends, and thy God, my God; where thou diest I will die, and there will I be buried. And Ruth asked the Lord to punish her, if she ever left Naomi as long as they both should live. When Naomi saw how much Ruth loved her, and wanted to go with her, she did not speak to her any more about staying in the land of Moab.

And they came into Canaan, to the city of Bethlehem, where Naomi used to live. And the people remembered her, and all of them spoke about her coming, and said, Is this Naomi? But she was very sorrowful, and answered, Call me not Naomi, which means pleasant; but call me Mara, which means bitter; because the Lord has dealt very bitterly with me. She meant that the Lord had sent her great trouble. For when she went away from Bethlehem, so many years before, her husband and her two sons were with her; but now, when she came back, they were all dead. It was in the beginning of the barley harvest, while the people were cutting their grain, that Ruth and Naomi came to Bethlehem.

And Naomi had a kinsman, or relation, at Bethlehem, named Boaz, who was a rich and great man. And Ruth said to Naomi, Let me go now out to the field, and glean ears of corn. To glean was to pick up the grain that the reapers had left.



NAOMI AND HER DAUGHTERS-IN-LAW. ORPAH DEPARTS FROM HER, BUT RUTH WILL NOT.

BOAZ AND RUTH.

WHILE Ruth was gleaning, Boaz came out to the field and spoke to his reapers, and said to them, The Lord be with you. They answered him, The Lord bless thee. And he asked his chief servant, Whose young woman is this? The servant answered, It is the young woman that came with Naomi out of the land of Moab.

Then Boaz spoke kindly to Ruth, and told her not to go into any other man's field, but to glean in his, for he had commanded his young men to do her no harm. And Ruth bowed down to the ground before Boaz, and asked him why he was so kind as to take notice of her, who was only a stranger. But Boaz answered that he had been told of her kindness to her mother-in-law and how she had left her father and her mother, and the land where she was born, and had come to live among the children of Israel. And he told her to come at meal-time, and eat and drink with the reapers. So she did as he said; she sat beside them, and Boaz reached her parched corn, and she ate, and afterward went out in the field again.

And Boaz commanded his young men to let her glean, even among the sheaves that they had bound up for him; he said also, Let fall some handfuls on purpose for her, that she may take them, and do not find fault with her. So she gleaned in the field until evening, and beat out the grains of barley that she had gathered, and took them and went into Bethlehem. When her mother-in-law saw how much Ruth brought, she was glad, and asked the Lord to bless the man who had been so kind to her.

At the end of the harvest Naomi heard that Boaz was to winnow his barley at night, and she asked Ruth to wash and dress herself, and go to the threshing floor, and speak to Boaz the words which she told her.

So Ruth did as her mother-in-law said. She washed and dressed herself, and went to the threshing floor: and Boaz winnowed his barley, and then had a feast. And after he had eaten and drunk, and had enough, she came near to him, and spoke to him, saying, Thou art our near kinsman: and she asked him to be kind to her. He answered, May the Lord bless thee, my daughter. Then he told her not to fear; he would do for her all that she needed, because all the people of Bethlehem knew that she was a virtuous and good woman.

The next day Boaz went to the gate of Bethlehem, and sat down in a seat there. And he called to him ten of the elders of the city. Then Boaz spoke to them, and to all the people, and told them that he was going to take Ruth, the daughter-in-law of Naomi, to be his wife.

So Boaz took Ruth, and she was his wife. And Naomi was glad for her daughter-in-law, who had loved her. And the Lord gave Boaz and Ruth a son, and Naomi took the child and laid it on her bosom, and nursed it for them. And they named the little boy Obed.



RUTH GLEANS IN THE FIELDS OF BOAZ.

THE AFFLICTIONS OF JOB.

THERE was a man in the land of Uz named Job, who feared God, and was careful to do no evil. And God gave him seven sons and three daughters. He gave Job great riches also; for he had three thousand camels, seven thousand sheep, a thousand oxen, five hundred asses and many men-servants and maid-servants, so that he was the greatest of all the men in that part of the world where he lived.

And his sons, who were grown up, and had homes of their own, used to feast together, taking turns at each other's houses, and inviting their three sisters to come and eat and drink with them.

But after Job had enjoyed his blessings for many years, God sent trouble upon him, to try whether he would bear it patiently, and be willing that his heavenly Father should do to him what he thought best. Therefore God allowed his riches and his children to be taken from him. For there came to him one day a messenger, saying, While thy oxen were ploughing in the field and thy asses were feeding beside them, a band of robbers drove them all away, and slew thy servants who were with them, and I am the only one left to tell thee.

While this servant was speaking, there came another, who said, A great fire has fallen from the sky and burnt up thy sheep, and the servants who were taking care of them, and I alone am left to tell thee. While he was yet speaking, another came, and said, Thy enemies have taken thy camels, and killed thy servants who were keeping them, and I only am left to tell thee. While he was speaking, there came also another, and said, Thy sons and thy daughters were feasting in their eldest brother's house, and there came a great wind from the wilderness that broke down the house, and it fell on the young men and they are dead, and I only am left to tell thee.

When Job heard these things, he rent his clothes and bowed down to the earth, and worshipped, saying, I had nothing of my own, when I was born as a little child into the world, and I shall have nothing when I die and go out of it. It was God who gave me my children and my riches, and it is God who has taken them away again. He knows what is best for me, and I thank him for all he has done. So Job did not sin, nor speak wickedly of God, although his grief was so great and had come so suddenly upon him.

After this, to try Job still more, God sent him sickness and pain. Sore boils came on him and covered him, from his feet to his head, and he sat down on the ground in great distress. Then his wife, being angry because God sent him such suffering, came to Job, and said, Dost thou still trust in God? Do so no more, but speak against him and wish him evil, for afflicting thee, even though he kill thee for doing it. Job answered her, Thou speakest like a foolish woman. After we have had so many good things from God, shall we not be willing to take evil things? In all this Job said nothing that was wrong.



THE MESSENGERS BRING TO JOB EVIL TIDINGS.

JOB'S COMFORTERS.

JOB had three friends, who, when they heard of his troubles, came to talk with him and comfort him. But when they saw him, he was so changed that they did not know him. Then they rent their clothes and wept, but did not speak, because they could see that his grief was great. Now his friends thought his troubles had been sent upon him, on account of some evil that he had done. And after a while they spoke to him, and said, If thou hast done wickedly, do so no more. Thou must have sinned, in taking what did not belong to thee, or in being cruel to the poor, or in not praying to God; yet if thou wilt repent of thy sins, God will forgive thee and take thy sufferings away.

But Job knew that he had not done the things which his friends accused him of, and he said to them, You came to comfort me, but what you say does not comfort me at all. I would rather you should be still altogether, and let me alone. Did I send for you, or ask you to help me? If you were afflicted as I am, I also could say many things against you, and call you wicked. But instead of this I would speak kindly, and try to make your sorrow less.

Then Job spoke of his sorrows, and said, The Lord has sent great troubles upon me. Oh that he would put me to death, that I might suffer no more.

But when Job saw that he could neither die, as he wanted to, nor be made well, but that he must still bear his pains, he grew impatient. He was willing to bear them for a little while, but not until God saw best to take them away. Then he began to find fault, and say, that his troubles were too great, and that God was cruel to him. And his three friends, instead of trying to encourage him, still told him that he must have offended God. Then Job was displeased at them and answered them angrily, and they answered him angrily again. But after a while they heard a voice speaking out of a whirlwind that came by that place. It was the voice of God.

And the voice spoke to Job, and told him of the wonderful things God had done; that it was he who had made the earth, the sea, and the sky.

When God had told Job of all these wonderful works, he asked whether Job was able to do such things, or whether he was wise enough to teach God what he should do? Then Job saw how he had sinned in finding fault with God. He said, I am wicked, and have spoken of things that I do not understand; therefore I repent of my sin, and bow down in the dust before thee.

After a while the Lord took away Job's sickness. Then all his brothers, and sisters, and friends, came to him, and they had a feast in his house. And every man gave him a piece of money and an earring of gold. And now the Lord blessed Job more than he had done before he sent his troubles upon him, and gave him twice as great riches. For Job had fourteen thousand sheep, six thousand camels, two thousand oxen, and a thousand asses. He had also seven sons, and three daughters, and in all the land there were no women so beautiful.



JOB'S THREE FRIENDS COME TO SEE HIM IN HIS AFFLICTION.

JONAH IS CAST INTO THE SEA.

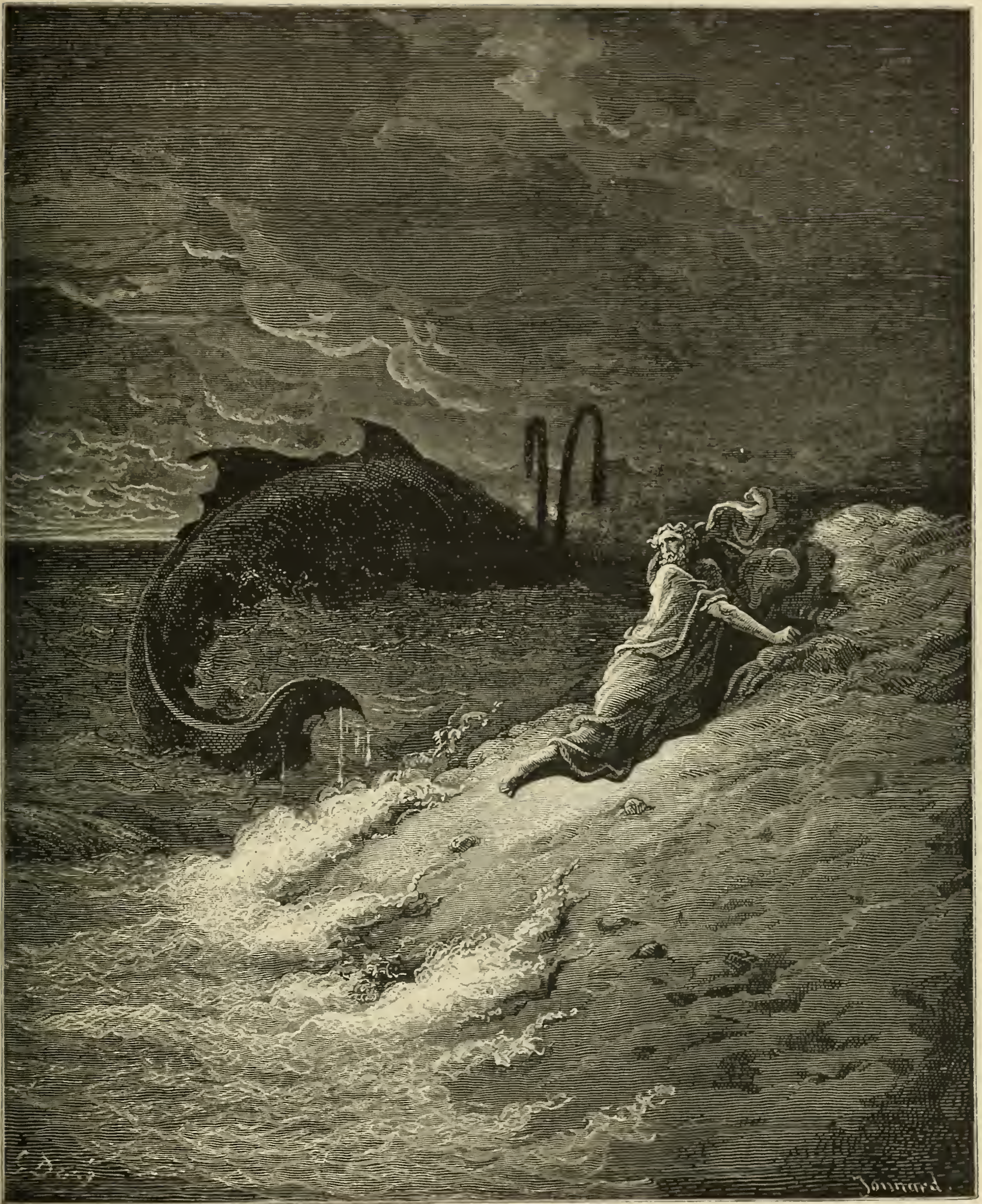
NINEVEH was one of the mightiest cities of the old times. In it were temples, palaces, and houses for a great multitude of people; and beautiful gardens, also. Around the city were walls a hundred feet high. These walls were so thick that on their top, three chariots, drawn by horses, might be driven side by side; and towers were built above the walls, all around the city. There were fifteen hundred towers, each one being two hundred feet high. On the top of the walls, and in the towers, the Assyrian soldiers stood, to shoot arrows and darts at their enemies when they came to fight against Nineveh. But Nineveh was a very wicked city.

And God spoke to the prophet Jonah, saying, Arise and go to Nineveh, that great city, and tell the people of the punishment that is coming upon them for their sins. But Jonah did not want to go so he fled to Joppa, a city by the sea, and there he went into a ship that was going to a far country.

But when he had sailed out on the sea, the Lord sent a strong wind and there was a great storm, and the ship was in danger of being broken to pieces. Then the sailors were afraid, and they prayed, each one to his idol for help. They threw out also some of the loading of the ship to lighten it and keep it from sinking. But Jonah did not know of the danger they were in, for he had gone down to the lower part of the ship, and lay there fast asleep. And the Captain came to him and awakened him, saying, What meanest thou, O sleeper? Rise up and pray to thy God: perhaps he may pity us and save us from perishing.

Then the men talked with one another, and said, Because some one in the ship has done wickedly, this storm is sent; and they said, Come, let us cast lots that we may find out for whose sake it is brought upon us. So they cast lots, and the lot fell on Jonah. Then they said to him, Tell us, what wicked thing hast thou done? where is thy country? and to what people dost thou belong? Jonah answered, I am an Hebrew, and am fleeing from the Lord who made the sea and the dry land, that I may not hear his voice speaking to me. And the men were greatly afraid, and said, Why hast thou done this thing? And they asked Jonah, What shall we do to thee, that the sea may be still for us? For the ship was tossed by the tempest. Jonah answered them, Take me up and cast me into the sea, so shall the sea be still for you, because I know that it is for my sake this danger has come upon you. Then they took up Jonah and cast him into the sea, and the sea grew still and calm.

Now the Lord had sent a great fish to the side of the ship, to swallow up Jonah as soon as he should be cast into the sea. And Jonah was in the fish three days and three nights. And he prayed to the Lord while he was in the fish; he cried to God in his trouble, and confessed his sin, and God heard him, and commanded the fish to cast him out on the dry land.



JONAH IS CAST OUT BY THE FISH UPON DRY LAND.

THE LORD SPARES NINEVEH.

AFTER Jonah had been cast up on dry land by the great fish, the Lord spoke to him again, and said, Rise up and go to Nineveh, that great city, and preach to the people the words that I shall tell thee. So Jonah arose and went. And he came into the middle of the city, as far as he could walk in one day, and there he cried out with a loud voice, and said, After forty days Nineveh shall be destroyed, for the sins of the people.

When the king of Nineveh, and the people, heard this, they believed that God had sent Jonah, and that the words he spoke would come true. And the king rose up from his throne, and took off his royal robes and put on sackcloth. And the king and his princes sent word through the city that all the people should fast and pray. When God saw how they prayed to him, and ceased doing evil, he took away his anger from them and did not destroy the city.

But Jonah was displeased at this. He wanted Nineveh to be destroyed because the people were enemies to the children of Israel, and also because he feared being laughed at and called a false prophet. Therefore he was angry and spoke wickedly to the Lord, and said, I knew that thou wouldst not destroy the city, and therefore I fled the first time, that I might not hear thy voice speaking to me. And now, I beseech thee, O Lord, put me to death, for I would rather die than live. Yet the Lord spoke kindly to Jonah, and asked if it was well for him to be angry.

And Jonah would not stay in Nineveh, but he went to a place outside of the city, and made a booth there, and sat down under it, by himself, to see whether the city would be destroyed or not. And the Lord caused a gourd, or vine, to grow up in one night over his booth; its thick leaves shaded his head, and Jonah was very glad for the gourd. But soon God sent a worm that gnawed at its root, and the next day it died. In the morning God sent a hot wind on Jonah, and the sun also beat upon his head, and as the gourd no longer shaded him, he was made sick by the heat and fainted. And he was angry again and wished he might die, and said, It is better for me to die than live.

And God said to him, Doest thou well to be angry? Jonah answered, Yes, I do well to be angry. Then God said, Thou art angry because I have destroyed the gourd, which was only a vine that grew up in a night and died in a night; and now wouldst thou have me to destroy Nineveh, that great city, where there are more than a hundred and twenty thousand little children, so young that they cannot tell their right hands from their left? So God taught Jonah how selfish and wicked he was, in wishing that Nineveh should be destroyed.



JONAH CRIES OUT IN THE STREETS OF NINEVEH THAT THE CITY SHALL BE DESTROYED.

THE PHILISTINES TAKE THE ARK.

IN the days when the judges ruled over Israel, there was one whose name was Eli. He was high priest, as well as judge. And Eli had two sons whose names were Hophni and Phinehas; they were priests at the tabernacle. Now the Lord had said that the priests should be holy, because they were his ministers who offered up sacrifices to him; But Hophni and Phinehas were not holy, they were wicked men.

The people did not care to come any more to the tabernacle with their offerings, because of the wicked things that were done by Hophni and Phinehas. And the Lord punished the people; the Philistines fought against them, and killed about four thousand men. When the army of Israel came back to their camp after the battle, the elders asked why the Lord had allowed so many of them to be slain. Then they said to one another, Let us bring the ark out of the tabernacle to save us from our enemies. Perhaps they remembered how it was carried around Jericho, when the children of Israel took that city. But the Lord had commanded them to carry it then; he did not command them to send for it now, and it was foolish to think that the ark could save them: the Lord alone could do that.

Yet they sent to Shiloh for the ark, and the two sons of Eli, Hophni and Phinehas, came with it. When it was brought into the camp, the people were glad and shouted with a great shout, and the noise sounded far off on every side. But the Philistines fought again with the men of Israel, and slew thirty thousand of them; they took the ark away from the Israelites also, and the two sons of Eli, Hophni and Phinehas, were slain.

The Philistines carried the ark to one of their cities, called Ashdod. After that, there came a great sickness upon the people of Ashdod, and many of them died. Then they said to one another, The ark of the God of Israel shall not stay with us. And they carried it to Gath, but there came a great sickness among the people of that city also. And the Philistines kept the ark for seven months, but during all that time the Lord sent great trouble upon them. Then they called for their wise men, and asked how they should send it back to the land of Israel, for they were afraid to keep it any longer.

And the wise men told the Philistines to make a new cart, and take two cows and tie them to it, and lay the ark upon the cart, and send it away, letting the cows draw it wherever they chose, without any one to guide them.

The Philistines did as their wise men said. And as soon as the cows were let loose they went straight into the land of Israel, lowing as they went, and they came to a city called Beth-she-mesh. The children of Israel who lived there, were reaping their wheat in the valley near to the city. And they looked up and saw the ark. and rejoiced to see it.



WHILE THE PEOPLE ARE REAPING THEIR WHEAT, THE ARK OF THE LORD IS SEEN.

THE PEOPLE ASK FOR A KING.

AFTER Eli was dead the Lord made Samuel judge over the people. And the children of Israel sinned again, for they worshipped the idols Baal and Ashtaroth, and the Philistines made war upon them. Then the men of Israel were afraid, and they said to Samuel, Cease not to pray to the Lord our God for us, that he may save us. And Samuel prayed, and the Lord heard him, and gave the men of Israel the victory over the Philistines.

When Samuel was grown old, he made his two sons judges, that they might help him in ruling over the land. But they did not rule justly, as their father had done.

And all the elders of Israel came to Samuel, at Ramah, and told him that he was now old, and that his sons did wickedly; and they asked him to choose for them a king, that they might be like the other nations around them. It was wrong in them to ask for a king, because the Lord was their king, and Samuel was the judge whom he had set over them.

And the Lord commanded Samuel to tell them what their king would do to them, and how cruelly he would treat them; and Samuel did so. Yet the people said, We will have a king like all the other nations.

Now there was a man of the children of Israel named Kish, who had a son called Saul. The Bible tells us that Saul was a goodly young man; that is, he was well formed and handsome to look at: he was taller also, than any of the rest of the people. And the asses that belonged to Kish, Saul's father, were lost. And Kish said to Saul, Take one of the servants with thee, and arise, go look for the asses. Then Saul took a servant and went to look for them: but after he had gone a long way and could not find them, Saul said to the servant, Come, let us go back, lest my father stop caring for the asses and be troubled about us.

But by this time they had come near to a city of that land, and the servant told Saul there was in the city a prophet whose words always came true. The servant meant Samuel. And he said, Let us go and ask him; perhaps he can tell us which way we shall look for the asses. Saul answered, Thy word is good: come let us go.

Now the Lord had told Samuel he would send to him that day, the man who should be king over Israel. And when Samuel saw Saul, the Lord said to him, This is the man I spoke to thee of. Saul stayed with Samuel that day, and the next morning, very early, they rose up, and Samuel took Saul on to the roof of the house, where they would be alone, and there he talked with him; afterward he went with him toward the gate of the city. And as they were walking together, he said to Saul, Bid thy servant go on before us, but stand thou still, that I may show thee what the Lord has commanded me to do. When the servant had gone on before, Samuel took a bottle of oil and poured it upon Saul's head. and anointed him. that he might be king over the children of Israel.



THE LORD SAID TO SAMUEL, BEHOLD THE MAN WHOM I SPAKE TO THEE OF.

SAUL DISOBEYS THE LORD.

WHEN the people asked Samuel for a king, he told them that the Lord said he had brought them up out of Egypt, and set them free from their enemies, yet they would not have him to rule over them, but wanted a king. Then Samuel commanded them to come to the city of Mizpeh, that they might have a king set over them. And they came to Mizpeh, and there the Lord chose, from among them all, Saul to be king over Israel.

And the people ran and brought him out, and as he stood among them, he was higher than any of them, from his shoulders and upward. Samuel said to them, See the man whom the Lord hath chosen; there is none like him among all the people. And they all shouted and said, God save the king.

After Saul had been king for a time, Samuel told him the Lord commanded that he should lead the men of Israel against the Amalekites, and destroy them, and their cattle, and save nothing of theirs alive.

And Saul gathered a great army, and fought with the Amalekites, and overcame them and slew the people. But Agag their king he let live. And the best of their sheep, of their oxen, of their lambs, and all that was good, Saul and the men of Israel saved alive; but what was poor and worth nothing, they put to death. And the Lord was displeased with Saul, and he said to Samuel, I repent of having made Saul king, for he has not obeyed my commandments.

After the battle, Samuel came to Saul. And Saul said to him, I have done as the Lord commanded me. But Samuel heard the bleating of the sheep, and the lowing of the oxen, which Saul had taken from the Amalekites, and he said, What meaneth, then, this bleating of the sheep, and the lowing of the oxen, which I hear? Then Saul began to make excuse and say, that the people had saved them alive to offer them up as sacrifices to the Lord. But Samuel asked Saul whether the Lord was better pleased to have sacrifices offered up to him, than he was to have his commands obeyed. It was better to obey than to offer up sacrifices, Samuel said. For to go on doing what the Lord had commanded them not to do, was as wicked as to worship idols.

And Samuel told Saul, that because he had disobeyed the Lord, the Lord would put him away from being king; but Samuel did not mean that Saul would be put away at once.

Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And he said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces.



SAMUEL HEWS AGAG, KING OF THE AMALEKITES, IN PIECES.

DAVID THE SHEPHERD BOY IS ANOINTED KING.

GOD told Samuel that he should go to the city of Bethlehem, to a man named Jesse, and should anoint one of Jesse's sons to be king. Samuel went to Bethlehem, and Jesse, and seven of his sons, came to him. Now the youngest son of Jesse was David: he was not with the others, but was out in the field keeping the sheep. Samuel said, Send and bring him. And so they sent and brought in from the field, just as he was, the shepherd boy who had been watching his father's flock. When he came and stood before them, his cheeks were red and his face was beautiful to look at. And the Lord said to Samuel, Arise, anoint him, for this is he.

Then Samuel took oil and poured it on David's head, and anointed him before all his brethren. So the Lord chose David to be king over Israel. Yet he was not to be king at once, or for a long while afterward, but when the Lord should put Saul away from being king.

After these things the Philistines gathered their armies together to fight against Israel. And there came out of the camp of the Philistines a giant, named Goliath of Gath. And the Philistine said, I defy, that is, I dare, the armies of Israel this day; give me a man, that we may fight together. When Saul and the men of Israel heard these words, they were greatly afraid; for no man in Saul's army was willing to go out and fight with the giant. And every morning and evening for forty days, Goliath came out and defied all the men of Israel.

Now David, who had been keeping his father's sheep at Bethlehem, came to the camp to see his older brothers and to bring them a present, of bread and parched corn, which their father had sent.

And while he talked with them, Goliath came out between the two armies, and spoke the same words that he had spoken before, and David heard him, and said, Who is this Philistine, that he should defy the armies of the living God?

Then David went before Saul, the king, and told him that he would go out against the Philistine. David said, Let no man's heart be afraid because of him; thy servant will go and fight with this Philistine. Saul said to him, Thou art not able to go out against him, for thou art but a youth, and he has been a man of war from his youth.

But David told Saul that he had killed a lion and a bear which had attacked his father's sheep. And he said, The Lord who saved me from the paw of the lion and the paw of the bear, he will save me from the hand of this Philistine. And Saul said to David, Go, and the Lord be with thee. Then David took his staff, such as shepherds carried, and he chose five smooth stones out of the brook, and put them in his shepherd's bag; and his sling was in his hand.

When the Philistine came near, David made haste and ran toward him, and put his hand in his shepherd's bag, and took out a stone, and slung it and struck the Philistine in his forehead, so that the stone sunk into his forehead, and he fell down upon his face to the earth. So David overcame the Philistine with a sling and with a stone, for there was no sword in his hand. And David ran and stood upon the Philistine, and took his sword from him and killed him, and cut off his head with it. When all the Philistines saw that the man in whom they trusted was slain, they fled, and the men of Israel followed and slew them.



DAVID KILLS GOLIATH, AND CUTS OFF HIS HEAD WITH THE PHILISTINE'S OWN SWORD.

SAUL IS JEALOUS OF DAVID.

AFTER their triumph over the Philistines, Saul and David passed together through some of the cities of the land, and the women came out with songs and dances, to praise them for their victory. But they praised David more than Saul; they said that Saul had slain thousands, but David had slain ten thousands of the Philistines. And Saul was greatly displeased at their words, and from that time he was jealous of David, and looked unkindly on him. The next day an evil spirit came into Saul's heart and troubled him, and David played before him on the harp, as he used to do. And Saul held a javelin, or spear, in his hand, and he cast it at David, intending that it should go through his body and fasten him to the wall, for he wanted to kill him. But David saw it, and stepped aside out of the way, and it did him no harm. And Saul cast it at him again, but he stepped aside this time also.

And Saul was afraid of David, because he saw that the Lord was with him, but he was not with Saul any more. And Saul sent David away from his house, with the soldiers that he had made him captain of. And the Lord helped David to do all things well, and all the people loved him. And Saul said to him, I will give thee Merab, my daughter, for thy wife, if thou wilt go out and fight against the Philistines. Saul said this, because he hoped the Philistines would kill him. And David went and fought with them, but when the time came that he should have Merab, Saul gave her to be the wife of another man.

After that, Saul's younger daughter, Michal, loved David, and they told Saul of it. Then he said that if David would go and slay a hundred of the Philistines, he should have Michal for his wife; for he hoped that, this time, they would surely kill him: And David went with his soldiers and fought against the Philistines, and slew them, but David himself was not harmed; then Saul gave Michal to him, and she was his wife. And Saul saw that the Lord was with David to help him, and he was yet the more afraid of him, and came to be his enemy, and hated him. And he spoke to Jonathan, his son, and to all his servants, and commanded them to kill David. But Jonathan, Saul's son, loved David, and told him of what his father had said, saying, My father seeketh to kill thee, now, therefore go to some secret place and hide thyself. And I will talk with my father, and what he says I will tell thee.

And Jonathan talked with Saul, and begged him not to harm David, for he said that David had done no evil to Saul, but had done that which was good. He had risked his own life, that he might kill Goliath, the Philistine, and, after he had killed him, the men of Israel gained a great victory. Saul knew of all these things, and was full of joy when they happened. Why, then, Jonathan asked, would he do so wicked a thing now, as to kill David? And Saul listened to Jonathan's words, and promised, before the Lord, that David should not be slain.



SAUL CASTS A JAVELIN TO KILL DAVID, BUT HE ESCAPES UNHARMED.

SAUL TRIES TO KILL DAVID.

AGAIN there was war in the land, and David went out and fought with the Philistines, and gained the victory over them. But Saul was not pleased that he gained the victory, because it made the people love him yet more.

And the evil spirit came into Saul's heart, as he sat in his house with his javelin in his hand, while David was playing on the harp before him. Then Saul cast the javelin again at David, to kill him, but David saw it and stepped aside, as he had done before, and the javelin went into the wall and did him no harm; and he fled that night.

And Saul sent messengers to David's house to watch that he should not escape in the night, and then to kill him in the morning. But Michal, David's wife, knew of it, and told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain.

So she let him down through a window, where Saul's men could not see him, and he escaped from them. Then she took an image and laid it in his bed, and put a pillow under it, and covered it up, to make them think that David was there, and so let him have time to flee far away. And Saul commanded his men to go up into the chamber and take him, but when they came there, they found an image in the bed, laid on the pillow. And Saul was angry with Michal for this.

David fled to Ramah, where Samuel lived, and told him of all that Saul had done. Afterward he came to Naioth, and some one told Saul of it, and Saul sent men to take him, but the Lord saved him out of their hands. Then he fled from Naioth to the place where Jonathan was, and went to him, and said, What have I done? What is my sin, that thy father seeketh to kill me? Now Jonathan had not heard that his father was trying to kill David; therefore he said to him, Thou shalt not die, my father will do nothing without first telling me of it. But David said it was true that Saul wanted to put him to death.

Now the next day was to be a feast day, when Saul would expect David to come to his house and eat of the feast. But David was afraid to go. And Saul sat down to eat: Jonathan, and Abner, the captain of the host, sat near him; but David's seat was empty. Saul was angry and told Jonathan that David should surely be put to death. Jonathan asked, Why shall he be put to death? What evil has he done? Then Saul cast his javelin at Jonathan. Therefore Jonathan knew that his father was determined to slay David. So he rose up from the table in great anger.

The next day, Jonathan went out into the field and David came to him from a place where he was hidden. And Jonathan told David that he must flee, for Saul sought to kill him. Then David rose up and fled from Saul: and Jonathan went back to the city.



MICHAL, DAVID'S WIFE, LETS HIM DOWN FROM A WINDOW TO ESCAPE FROM SAUL.

THE PHILISTINES BRING AN ARMY AGAINST SAUL.

DAVID feared that Saul would kill him. So he went and hid in lonely places, and in caves in the rocks, so that the soldiers Saul sent to take him could not find him, and some young men, who were the friends of David, went with him. After awhile Saul himself went with his soldiers into the wilderness, to hunt for David. He often came near to where he was, but the Lord saved David from harm.

After these things the Philistines gathered their armies together to fight against Saul and the children of Israel. And they came and fought against them. And the men of Israel fled, and many fell down slain on mount Gilboa.

The Philistines followed hard after Saul; and they slew Jonathan and two other of Saul's sons. And the battle went greatly against him. The archers with their bows and arrows hit him, and he was sorely wounded by the archers. Then he said to his armor-bearer, Draw thy sword and put me to death, because I fear the Philistines may take me and treat me cruelly. But his armor-bearer was afraid, and would not. Then Saul took his own sword and stood it on the ground, with its point upward; and he fell upon it, on purpose, so that it ran into his body and killed him.

When his armor-bearer saw that Saul was dead, he also fell upon his sword and died. So Saul died, and his three sons and his armor-bearer, and great numbers of his men, that same day together. And the Philistines gained the victory, as Samuel had told Saul they should. As soon as the children of Israel who lived in that part of the land heard how their army had fled, they fled also, and the Philistines came and lived in the cities they left.

The next day, when the Philistines went to strip off the raiment of the men whom they had killed in the battle, they found Saul and his three sons lying dead on mount Gilboa. Then they cut off Saul's head and took off his armor, and sent word through the land of the Philistines, so that all their people might know it. And they put Saul's armor in the house of their idol, Ashtaroth, and fastened up his dead body, and the dead bodies of his sons, to the wall of the city of Beth-shan.

But when the Israelites, who lived in Jabesh-gilead heard what the Philistines had done to Saul, all the brave men of that city arose, and went all night till they came to Beth-shan. And they took down the dead bodies of Saul and his sons from the wall, and brought them to Jabesh; there they burnt them, and then took their bones and buried them under a tree.



THE PHILISTINES PURSUING SAUL AND HIS ARMOR-BEARER. THEY DIE UPON THEIR OWN SWORDS.

ABSALOM REBELS AGAINST HIS FATHER.

DAVID was now king over all Israel. He went out to war against the heathen kings around him, and gained the victory over them, and took from them great numbers of horses and chariots, and much gold and silver. And David became rich and great: he had sons, and one of them was named Absalom. Absalom was grown up to be a man, and among all the young men of the children of Israel, none was so much praised for his beauty as he. From his feet to his head there was no fault to be seen in him. His hair was so thick and long, that when he cut it at the end of the year, it weighed as much as two hundred shekels of silver. But Absalom was a wicked man, for when his brother Amnon sinned against him, he killed him and fled to another country where he stayed three years. Then he came back to his own house in Jerusalem. But David would not see him nor speak with him, because he had slain his brother.

Now Absalom wanted to be king in place of his father, so he made ready for himself chariots and horses, and had fifty men to run before him when he rode out in his chariot, so that all the people might see him and think him a great man. He rose up early in the morning, also, and stood by the gate of the city, and when he saw any man coming into the city, to speak with the king and ask some favor of him, then Absalom called the man and talked with him, and said, that if he were only ruler over the land, the man should have all that he wanted. And whenever any man bowed down to him, because he was the king's son, Absalom put out his hand and took hold of him, and kissed him. So he did to all the people who came to ask help of the king, and he made them think much of him, not because he was a good man, or really cared for them, but because he deceived them and made them believe he was their friend. And he sent spies through all the land to persuade the people to put his father away, and make him king. And the spies told the people that on a certain day, as soon as they should hear the sound of the trumpets which Absalom's friends would blow, they should cry out, Absalom is king in Hebron.

And there came a messenger to David, and told him how the men of Israel were going after Absalom. Then David was afraid, and said to his servants, Arise, and let us flee; make haste and go, for fear Absalom may come suddenly and fight against the city with the sword. His servants answered, We are ready to do whatever the king shall command. And the king fled in haste out of Jerusalem, he and his servants, and many of the people of the city, and they passed over the brook Kedron and went up toward the wilderness.



DAVID GOES OUT TO WAR, AND GAINS THE VICTORY OVER HEATHEN KINGS.

ABSALOM IS SLAIN.

ABSALOM, king David's son, gathered an army together to fight against his father. Now David had passed over Jordan, and come into the land of Gilead. Barzillai, an old man who lived in that land, and others with him, brought food for David and his men; because they said, that they must be hungry and weary after coming so far through the wilderness.

But Absalom, as soon as he had gathered his army together, made haste to follow after his father. Then David counted the men who were with him, and set captains over them; Joab, he made the chief captain. And David said, I will surely go with you myself also, to the battle. But the men answered, Thou shalt not go with us, for they will care more to take thee, than they will to take all the rest who shall go out against them. David said, Whatever seems best to you I will do: so he stayed in the city of Mahanaim, where he and his people had come.

And he stood by the gate of the city while his men were going out to fight; as they passed by him, he spoke to all the captains, saying, Deal gently, for my sake, with the young man, even with Absalom. So the people went out, and the battle was in a wood. And God gave David's army the victory, for they slew of Absalom's army twenty thousand men. And Absalom rode on a mule, and the mule went under the thick branches of a great oak, and Absalom's head was caught among the branches. Then the mule that was under him went away, and left him there, hanging above the ground.

And a man in the army saw him, and came to Joab, and said, I saw Absalom hanged in an oak. Joab said to the man, Why didst thou not kill him? and I would have given thee ten shekels of silver, and a girdle. The man answered, Though I should have a thousand shekels of silver, I would not kill the king's son, because the king commanded us all not to harm Absalom. Then Joab said, I cannot stay here to talk with thee. And he took three darts in his hand, and went to the place where Absalom was, and thrust the darts into his body, while he was yet alive, hanging in the branches of the oak: afterward ten young men who were servants to Joab, came and slew him.

Then Joab blew a trumpet for the people to come back from following after Absalom's army; because now, that Absalom himself was dead, there was no need that any more of his men should be slain. And they took Absalom and threw his dead body into a pit that was in the wood, and piled a great heap of stones over him. And all the men who had been with him fled every one to his tent.



ABSALOM HANGS BY THE HEAD FROM THE BRANCHES OF AN OAK TREE.

DAVID HEARS OF THE DEATH OF ABSALOM.

AFTER the battle was over between king David's soldiers, and the men who had followed Absalom, one of the priest's sons whose name was Ahimaaz, came to Joab, and said, Let me run now into the city and tell the king how the Lord has punished his enemies. But Joab forbade him, and told another man, named Cushi, to go and tell the king. Then Ahimaaz said, I pray thee let me also run after Cushi. Joab asked him, Why dost thou want to go? But he answered again, Let me run. And Joab said to him, Run. Then Ahimaaz ran by another way, and came near to the city before Cushi.

And David sat at the gate of the city waiting till he should hear news from the battle. His watchman had gone up to the top of the wall to see if any one were coming, and he saw a man running toward the city alone. And he cried out and told the king: the king answered, If he is alone, he brings word from the army. While this man was coming near, the watchman saw another running, and he called, and said, Another man is running toward the city alone. The king said, He also bringeth news. And the watchman said, I think the running of the first is like the running of Ahimaaz, the priest's son. The king answered, He is a good man and is bringing good news to us.

Then Ahimaaz came to the king and spoke to him, saying, All is well. And he bowed down with his face to the earth before the king, and said, Blessed be the Lord who has given us the victory over the men who rose up to fight against the king. And the king asked him, Is the young man Absalom safe? Ahimaaz answered, When Joab sent me, I saw a great tumult in the army, as if something had happened, but I knew not what it was. The king said, Step to one side, and stand there.

Then Cushi, the other messenger, came and spoke to the king, saying, I have news, my lord the king; for the Lord has this day punished all those who rebelled against thee. And the king said, Is the young man Absalom safe? Cushi answered, May all the king's enemies, and all those who wish to do him evil, be as that young man is.

Then David knew that Absalom was dead. And he was in great distress, and went up into the chamber that was over the gate of the city, and wept; and as he went he cried, O my son Absalom! my son, my son Absalom! Would that God had let me die instead of thee, O Absalom, my son, my son!

And it was told Joab how the king mourned for Absalom. The people also heard of it, and they were afraid to come before David while he grieved so much for his son whom they had slain.



DAVID GOES UP TO A CHAMBER OVER THE GATE AND MOURNS FOR ABSALOM.

SOLOMON IS MADE KING.

DAVID was king for forty years, and he died, being an old man and honored by all the people; and they buried him in the city of Jerusalem.

Solomon his son, was now king. He feared God, and was careful to do no evil. And God spoke to him in a dream at night, and offered him anything that he desired to have. God said to him, Ask what I shall give thee? Solomon answered, Give thy servant wisdom, that I may be able to rule well over thy people, the children of Israel. And God was pleased with the answer that Solomon made, and told him that because he had not asked for riches, or a long life, or the victory over his enemies, he would give him the wisdom he asked for, and beside this, riches and honor, more than any of the kings who had been before him, or who should be after him; and if he would obey his commandments, God promised to give him a long life also.

And there came two women to king Solomon, and stood before him. They lived together in one house; and one of them spoke to the king, and said, O my lord, this woman and I live in one house, and we each of us had a little son. And this woman's child died in the night, and she rose up at midnight, while I slept, and took my son from me, and laid it in her bed, and laid her dead child in my bed. And when I woke in the morning to feed my child, it was dead; but when I looked upon it, I saw it was not my child.

After this woman was done speaking, the other contradicted her, saying, No, the living is my son, and the dead is thine. And the king called out to his servants, Bring here a sword! And they brought it. And the king said, Cut the living child in two, and give half to one and half to the other.

Then the true mother of the child, because she loved it, and would not have it killed, said, O my lord, give her the living child, and on no account slay it. But the other, who pretended to be its mother, said, Yes, cut it in two. Then the king commanded that the child should be given to the woman who had pity upon it, because he knew that it must be hers. It was to find out this that he called for the sword, not because he intended to slay the child.

And all the people heard of what the king had done, and they served him, because they saw that God had given him wisdom to judge aright.



TWO WOMEN COME TO SOLOMON FOR JUDGMENT.

SOLOMON BUILDS THE TEMPLE.

KING Solomon was ruler not only over the children of Israel, but other nations that lived near to them, also obeyed him, and brought him presents of precious things. And God gave Solomon great wisdom and riches; he had many officers and servants, and many great men came to visit him in his palace. Every day there were killed for his table and the table of his servants, ten oxen that had been fattened in the stable, twenty oxen brought in from the field, and a hundred sheep; beside roe-bucks, deer, and fattened fowls. He had also forty thousand horses for his chariots, and twelve thousand horsemen.

When David was king, he had made ready stones, and timber, and iron, for the house of the Lord, or temple, that was to be built. And he told where it should stand: on the top of mount Moriah, he said, where Araunah's threshing-floor had been. David could not build the house himself: the Lord had said that because he was a man of war, and had shed much blood, he must not build it, but God promised David that Solomon, his son, should be the one to do this great work.

When the house should be finished, the ark of the Lord was to be placed in it. Now the ark was a very holy thing. When it was first brought inside of the tabernacle, in the wilderness, God came in a cloud, into the tabernacle, above the ark, and there he dwelt in the cloud over the mercy-seat. When the children of Israel went on their journey through the wilderness, and took the ark with them, they were not allowed to put it into a cart, but it was carried on the Levites' shoulders. And now the ark would be put in the great house that was to be made for it.

And Solomon made ready to build the house for the ark on mount Moriah, at the place where Araunah's threshing-floor had been. He asked Hiram, king of Tyre, who had been David's friend, to send his servants into the forests to cut down trees for the building, because Hiram's servants knew better than Solomon's, how to cut wood and hew timber. So Hiram sent out men into the forest, on a mountain called Lebanon, where cedar trees grew. Solomon sent many thousands of his own servants also, and Solomon's servants and Hiram's servants worked together in cutting down trees. Afterward they brought them to the sea, which was not far off, and made them into rafts and floated them along the shore till they came near to Jerusalem.

And Hiram sent to Solomon a man who was skilful to work in gold and silver, in brass, iron, wood, and fine linen, that he might help him in building the house for the ark. Solomon gave Hiram corn, and oil, and wine, for his servants. And Hiram's servants and Solomon's servants made ready great stones and timbers; and Solomon began to build the house according to the pattern which David had given him.



CEDAR AND FIR TREES ARE BROUGHT FROM LEBANON FOR THE TEMPLE.

THE TEMPLE IS FINISHED.

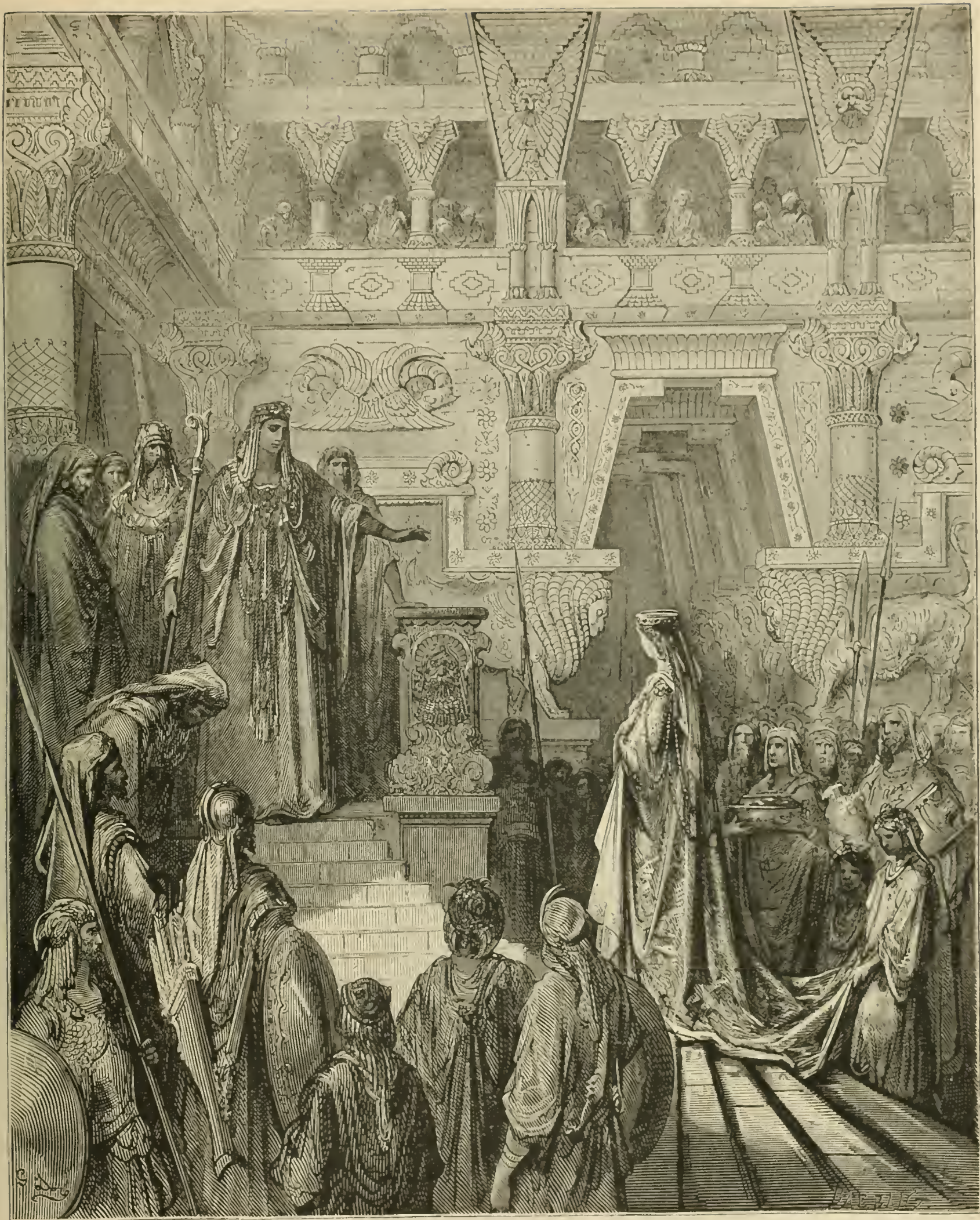
KING Solomon was more than seven years in building the temple. And when it was finished, he called to Jerusalem all the elders and chief men of Israel, that they might be there when the ark should be brought into the house he had built. And the elders and chief men came and gathered together with the king, and all the people, before the ark. And the priests took up the ark and carried it into the house, into the most holy place, and set it under the wings of the cherubim which Solomon had made. The two tables of stone, with the ten commandments written on them, were in the ark. And when the priests came out of the most holy place, after they had left the ark there, a cloud filled the house of the Lord, so that the priests could not go into it, because the glory of the Lord filled the house of the Lord.

Then the king stood up before the people, and thanked God for helping him build the house; and he asked God to take that house for his Temple. And Solomon kneeled down before all the people, and spread out his hands toward heaven, and prayed to the Lord that he would hear and answer all the prayers which the children of Israel should make in that house.

Solomon sent to the temple the different courses, or companies, of the priests and the Levites which his father, David, had appointed to attend to God's worship there; and he sent porters to watch at the gates. He commanded that sacrifices should be offered up on the morning and evening of each day, on the Sabbath days, and at the three great feasts which the children of Israel were commanded to keep every year; the feast of the passover, the feast of harvest, and the feast of tabernacles.

Solomon was wiser than all the other kings of the earth, and they came to him to be taught of his wisdom. He made a great throne of ivory and overlaid it with pure gold. And all the cups that Solomon drank out of, and all the vessels that were in his house, were made of pure gold. For his ships sailed to a far country, called Tarshish, and every three years came back, bringing him gold and silver, ivory, apes and peacocks.

And the queen of a far-off country called Sheba, who had heard of his wisdom and his knowledge of the true God, came to visit him. And she talked with Solomon and asked him hard questions about things that she wanted to know. And Solomon answered all her questions, and explained to her everything that she asked him. And when she looked on the palace that Solomon had built, the costly food that was upon his table; and the number of his servants that waited on him; she wondered at all these things, and said, that she had not believed what she heard in her own land of his riches and wisdom, but now she saw that the half was not told her. And she gave to Solomon presents of gold, and spices, and precious stones, and Solomon gave her costly presents also. Then she turned, she and her servants, and went back to her own land.



THE QUEEN OF SHEBA HEARS OF SOLOMON'S FAME AND COMES TO VISIT HIM.

SOLOMON DIES AND THE KINGDOM IS DIVIDED.

KING Solomon had many wives: Some of them were heathen women, whom the Lord had commanded the children of Israel not to marry. And when he grew old, his wives persuaded him to worship idols, so that he did not continue serving God as David his father had done. And the Lord was angry with him, and said, that because he had done these things, his son should not be king over the children of Israel after Solomon himself should die. Yet for David's sake, the Lord would not take away all of the kingdom from Solomon's son, but would make him king over two of the tribes of Israel.

There was among the children of Israel a young man named Jeroboam. One day, as he went out of Jerusalem, a prophet met him; he was wearing a new garment, and they two were alone in the field. And the prophet took hold of the new garment that he wore, and tore it in twelve pieces. Then he told Jeroboam to take ten of the pieces, because the Lord was going to make him king over ten of the tribes of Israel. When Solomon heard this he tried to kill Jeroboam, but Jeroboam fled into Egypt and stayed in that land.

Solomon was king over Israel forty years, and he died and was buried in Jerusalem. And when the people saw that he was dead, they sent word to Jeroboam, in Egypt, and Jeroboam came back to the land of Israel. Then he and all the people came to Rehoboam, Solomon's son, to make him their king. But first they talked with him, and complained that his father had ruled over them harshly and treated them cruelly, and they asked Rehoboam if he would not treat them more kindly than his father had done.

After they had gone Rehoboam asked advice from the old men who had been friends of his father. And they advised him to speak gently to the people, and promise that he would be kind to them; if he would do this, they said, the people would choose him for their king, and be his servants forever. But Rehoboam was not satisfied with the good advice that the old men gave him; he asked the young men also, who had grown up with him, what they would advise him to do. And the young men told him to speak roughly to the people, and say, that if his father had been cruel to them, he would be yet more cruel, and if his father had punished them a little, he would punish them a great deal.

So the people came again in three days, and Jeroboam was with them. And Rehoboam spoke roughly to them, as the young men had advised him. Then the people went away in great anger, and said that Rehoboam, Solomon's son, should not rule over them, but Jeroboam should be their king. Yet the tribe of Judah still kept Rehoboam for their king, and the tribe of Benjamin also. But the other tribes chose Jeroboam. So now there were two kings ruling over the children of Israel. Rehoboam's kingdom was called the kingdom of Judah, and Jeroboam's the kingdom of Israel.



KING SOLOMON.

JEROBOAM SETS UP GOLDEN IDOLS.

AS soon as the ten tribes of Israel had chosen Jeroboam king, they left Rehoboam and went away to their own homes. Then Jeroboam said to himself, If the people of the ten tribes shall go up to Jerusalem to offer sacrifices, and worship at the temple, they will some day put me away from being their king. For at Jerusalem they will see Rehoboam, Solomon's son, and will want to serve him, but me they will put to death. Therefore Jeroboam made two calves of gold, and set them up in that part of the land which belonged to the ten tribes. And he said to the people, It is too far for you to go to Jerusalem to worship. See these idols of gold, they are your gods; worship them, for it was they that brought your fathers up out of Egypt. And he built houses for the idols, one at Bethel, and the other at Dan, in different parts of the land, and the people went there to worship them.

One day Jeroboam was standing in his idol's house, by the altar of incense, to burn incense to the golden calf which was at Bethel. And there came to him a prophet out of the land of Judah, who said that a king should be born in Judah, named Josiah, who would come and burn men's bones on that altar, to defile, or spoil it, and make it unclean.

Then Jeroboam was angry at what the prophet said, and stretched out his hand to take hold of him; but while it was stretched out, the Lord made it grow stiff and withered, in a moment, so that he could not draw it back again.

When Jeroboam saw what the Lord had done to him, he begged the prophet to pray that his hand might be made well. And the prophet prayed for him, and his hand was made well. Then Jeroboam said to the prophet, Come home with me and rest thyself, and I will give thee a reward. But the prophet answered, Though thou wouldst give me half of all the riches in thy house, I will not go with thee, neither will I eat bread nor drink water in this place. For so the Lord commanded me, saying, Eat no bread nor drink water there, nor come back by the same way that thou goest. So the prophet turned to come back by another way, to the land of Judah.

Now an old man, who was also a prophet, when he heard what the prophet from Judah had done, followed after, and came up with him, and said, Come home with me and eat bread. But the prophet from Judah said, I may not go with thee, nor eat bread nor drink water in this place, for the Lord has commanded me, saying, Thou shalt eat no bread nor drink water there, nor come back by the way that thou goest. But the old man persuaded the prophet from Judah, and he listened to his words and went back with him, and did eat bread and drink water in his house.

After he had eaten and drunk, he started to go back to the land of Judah. But as he went, a lion met him and slew him, and his dead body lay in the road.



THE PROPHET FROM JUDAH DISOBEYS THE LORD AND IS SLAIN BY A LION.

THE PROPHET ELIJAH FORETELLS A FAMINE.

JEROBOAM reigned for twenty-two years; and he died and Nadab his son was made king in his place.

Nadab did not serve God, but worshipped the golden calves which his father had set up. He went with his army against the Philistines and besieged one of their cities. While he was there and after he had been king for two years, a man named Baasha rebelled against him and slew him; and Baasha was made king over the ten tribes of Israel.

After six kings had ruled over the ten tribes of Israel, Ahab, Omri's son, was made king. The Bible tells us that he was more wicked than all who had ruled before him. He took for his wife the daughter of a heathen king. Her name was Jezebel, and she worshipped the idol Baal. And Ahab built a house, or temple, for the idol, in the city of Samaria.

And the Lord was displeased with Ahab and sent the prophet Elijah to tell him that there should not, for years, be any more rain in the land of Israel. No rain should come there, the Lord said, until Elijah should ask for it. As this would make Ahab very angry at Elijah, the Lord told the prophet, after he had spoken these words, to flee away where Ahab could not find him. Go, the Lord said, and hide by a brook that is in the wilderness. Thou shalt drink of the water of the brook, and I have commanded the ravens to feed thee there. So Elijah went and hid by the brook; and he drank of the water, and the ravens brought him bread and meat in the morning, and bread and meat in the evening. But after a while, because there had been no rain, the brook dried up and a great famine came in the land.

Then the Lord said to him, Arise, and go to the city of Zarephath, for I have commanded a widow woman there to feed thee. And Elijah arose and went. When he came to the gate of the city, the woman was gathering sticks, and he called to her and asked her to bring him a little water, and some bread. But she said that she had only a handful of meal, and a little oil in a cruse. Elijah said to her, Fear not; go and bake it, but make a little cake for me first and bring it.

And she did as Elijah commanded; and afterward she, and he, and her son, did eat for a whole year, and the Lord made the meal and the oil last all that time.

After this the son of the woman grew sick, and his sickness was so great that he died. When she told Elijah of it, he said, Give me thy son. And he took him out of her arms, and carried him up into his own chamber and laid him on his bed. And Elijah cried to the Lord, and said, O Lord, hast thou brought evil upon the woman in whose house I stay, by slaying her son? I beseech thee, O Lord, let the child's soul come into him again. And the Lord heard Elijah's prayer, and sent the soul of the child into him again, so that he lived. And Elijah gave him to his mother.



THE PROPHET ELIJAH RAISES THE SON OF THE WIDOW TO LIFE.

ELIJAH SLAYS THE PROPHETS OF BAAL.

THE famine lasted for more than three years, in the land of Israel. Then the Lord spoke to Elijah, and said, Go, show thyself to king Ahab, and I will send rain on the land.

When Ahab saw Elijah, he said, Art thou he that troubleth the people of Israel? Elijah answered, I am not the one who troubles Israel, but thou and thy family, because you have forsaken the Lord and have served Baal.

Then Elijah told Ahab to send and gather all the people at Mount Carmel, and to bring there also, all the priests, of Baal. And Elijah came there and spoke to the people, saying, How long will you be in deciding whom you will serve? If the Lord be God, obey him; but if Baal be God, then obey him.

And Elijah said, Bring two bullocks, and let Baal's prophets choose one of them and kill it and lay it on Baal's altar, but not put any fire under it. And I will take the other bullock and kill it, and lay it on the Lord's altar. Then they shall pray to Baal to send down fire from heaven, and I will pray to the Lord; and the one that sends down fire to burn up his offering, he shall be God. And all the people answered that it should be as Elijah said.

And Baal's prophets chose their bullock and killed it, and laid it on the altar. And they cried out to their idol, from morning till evening, but no fire came to burn up their offering.

Then Elijah cut a bullock in pieces, and put it on an altar he had built, and Elijah came near to the altar and prayed to the Lord, saying, Hear me, O Lord, hear me, so that this people may know thou art the true God, and that thou dost call them from serving idols to serve thee again. Then the fire of the Lord fell from heaven upon the altar and burnt up the bullock and the wood, and the stones of which the altar was made, and licked up water that they had poured in a trench around the altar, to show that no fire of their own had been hidden there.

When all the people saw it, they fell on their faces, and said, The Lord, he is God! The Lord, he is God! And Elijah said to them, Take the prophets of Baal, let not one of them escape. And the people took them; and Elijah brought them down to the brook Kishon and slew them there; for so the Lord commanded it should be done to all those who taught the people to serve idols and forsake him. Then Elijah went up to the top of Mount Carmel and prayed that God would send the rain. And after awhile a little cloud rose up, and grew larger, until all the sky was covered and there was a very great rain.

King Ahab told his wife, Jezebel, of all that Elijah had done, and how he had slain the prophets of Baal with the sword. Then Jezebel was very angry, and she sent word to Elijah, saying, Let the gods (that is, the idols which she worshipped) slay me also, if I do not put thee to death by to-morrow about this time. When Elijah heard these words he was greatly afraid, and made haste to flee for his life.

And he sat down under a juniper tree, and asked that he might die, saying, Now, O Lord, take away my life. For he was weary of fleeing from his enemies.

Now Elijah fell asleep, and an angel came and touched him and said to him, Arise and eat. Elijah looked, and saw a cake and a cruse of water by his head. And he ate and drank, and lay down and slept again.



ELIJAH ESCAPES TO THE WILDERNESS AND IS FED BY AN ANGEL.

THE KINGS OF JUDAH AND ISRAEL GO OUT TO BATTLE.

JEHOSHAPHAT, king of Judah, came down to Samaria to visit Ahab. Then Ahab told him that Benhadad, king of Syria, was keeping one of his cities from him, and Ahab asked Jehoshaphat to go out with him to take it again. Now Jehoshaphat was a good man and feared the Lord, therefore he told Ahab to inquire first whether the Lord was willing they should go.

And Ahab gathered his prophets together, about four hundred men, and said to them, Shall I go up against the city to battle, or shall I not go? They answered, Go up, for the Lord will give it into thy hand. But Jehoshaphat did not believe these men, for they were false prophets, who said whatever they thought would please Ahab. And Jehoshaphat said, Is there not here a prophet of the Lord, beside these, whom we may ask? Ahab answered, There is yet one, a man named Micaiah, but I hate him, because he does not prophesy good to me, but evil. Jehoshaphat answered, Let not the king say so.

And a messenger was sent, and came back bringing Micaiah to the king. And Ahab asked him, Shall we go to battle against the city, or shall we not go? Micaiah said that he saw all the children of Israel scattered upon the hills, like a flock of sheep that is lost, and has no shepherd. He meant that the Lord had shown him Ahab's army, as it would be after the battle, when Ahab himself would be killed and his army would have no one to lead them.

Yet the king of Israel and the king of Judah went up to fight against the city. And Ahab said to Jehoshaphat, I will put on another dress, that no one may know me, and will go among the soldiers and fight in the battle, but put thou on thy royal robes and let them see thou art a king. Now, before the battle began, Benhadad, king of Syria, had commanded all his captains to try and kill Ahab; and when they saw Jehoshaphat in his robes, they said, Surely it is king Ahab, and they came to fight against him. Then Jehoshaphat cried out; and when they saw it was not Ahab, they turned back from following him.

But a man in Benhadad's army shot an arrow, not aiming at any one, nor knowing where it would strike, and the Lord made it strike Ahab and go in between the pieces of armor that covered his breast. Then Ahab said to the driver of his chariot, Turn back and carry me out of the host, for I am wounded. The battle lasted all that day, and Ahab was held up in his chariot that he might see it, and send orders to his soldiers, but he died in the evening. And about the time the sun was going down, word was sent through all the host of Israel that every man should flee to his own home.



AHAB IS WOUNDED IN THE BATTLE, BUT STAYS UP IN HIS CHARIOT UNTIL EVEN.

ELIJAH IS TAKEN UP TO HEAVEN.

NOW the time had come when the Lord was going to take up Elijah to heaven, and Elijah went with his servant Elisha to a place called Gilgal.

Elijah wanted to be alone when the Lord should take him up, so he said to Elisha, Stay here, I pray thee, at Gilgal, for the Lord has sent me to Bethel. But Elisha said, As surely as the Lord liveth, and as thou art living, I will not leave thee. So they went down to Bethel. And the young men who went to the schools that were taught by the prophets at Bethel, came to Elisha, and said to him, Knowest thou that the Lord will take away thy master from thee to-day? He answered, Yes, I know it, hold ye your peace.

And Elijah said to Elisha, Stay here at Bethel, I pray thee, for the Lord has sent me to Jericho. But Elisha would not, so they came to Jericho. And the young men who were in the schools of the prophets at Jericho, came to Elisha, and said to him, Knowest thou that the Lord will take away thy master from thee to-day? He answered, Yes, I know it, hold ye your peace.

And Elijah said to Elisha, Stay here, I pray thee, at Jericho, for the Lord has sent me to the river Jordan. But Elisha would not, and they two went on. And fifty young men from the schools of the prophets followed them, to look, a good way off. And Elijah and Elisha stood by the side of the river. Then Elijah took his mantle and wrapt it together, and struck the waters with it, and the waters were parted before them, so that they two went over on dry ground.

When they had gone over, Elijah said to Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha asked that he might have more of God's Spirit in his heart, as Elijah had. Elijah answered, thou hast asked a hard thing; yet if thou see me when I am taken from thee, thou shalt have what thou askest for; but if not, thou shalt not have it.

And as they walked on and talked together, behold, there came a chariot of fire, with horses of fire, that took Elijah away from Elisha, and he went up in the chariot to heaven. Elisha saw it, and cried out, My father, my father, the chariot of Israel and the horsemen thereof. He called Elijah father, for so they called the prophets in those days. And he called him the chariot of Israel and the horsemen thereof, because Elijah would have been better than chariots and horses to help the people and gain the victory for them over their enemies, if they had only been willing to obey him. And after that Elisha saw Elijah no more. And Elisha took up the mantle of Elijah, and with it he struck the waters of the river, and they parted for him, and he went over alone, on dry ground.



A CHARIOT OF FIRE AND HORSES OF FIRE CARRY ELIJAH UP INTO HEAVEN.

ELISHA PROPHECIES VICTORY OVER THE MOABITES.

AS Elisha was going from Jericho to Bethel, there came forth children out of the city, and mocked him and cried after him, saying, Go up, thou bald head; go up, thou bald head. So they made sport of him because he was bald, and told him to go up, as Elijah had gone up, when God took him to heaven. And Elisha turned back, and as he looked on them, asked the Lord to punish them for their sin. And there came forth two bears out of the wood, and tore forty-two children of them.

After this Jehoram, king of Israel, gathered his army together to fight against the Moabites. And he sent word to Jehoshaphat, the king of Judah, saying, The king of Moab has rebelled against me; wilt thou go with me against him to battle? Jehoshaphat answered, I will go: and the king of Edom also went with them. So these three kings set out with their armies, and they marched seven days, and found no water for the host, or for the cattle that they had brought with them to eat by the way. Then the king of Israel was afraid, because his soldiers had no water to drink, and he said, Alas, the Moabites will gain the victory over us.

Now Jehoram the king of Israel served idols, that could not help him; but Jehoshaphat served the Lord, and he asked, saying, Is there no prophet here, who can inquire of the Lord for us what we shall do? One of the king of Israel's servants answered, Elisha is here, who was the servant of Elijah. Jehoshaphat said, He is a prophet of the Lord; let us go to him.

And the Lord commanded Elisha to tell the men of Israel to dig the valley, in which their camp was, full of ditches; for the Lord said, that although there should be no wind or rain, yet the ditches should be filled with water, that they and their cattle might drink. And the Lord will not only do this for you, Elisha said, but he will give you the victory over the Moabites, and you shall destroy their cities, and cut down their trees, and fill up their wells, and spoil the best of their land. And the words of Elisha came true, for the next morning the Lord caused water to flow into the valley, so that the ditches were filled with it.

When the Moabites heard that the kings of Israel, of Judah, and of Edom, had come up against them, they gathered all their army together and came near the camp of Israel. And the sun shone on the water in the ditches, and made it look red. Then the Moabites thought that their enemies had been fighting with one another, and that this was their blood. And they said, Let us go and take the spoil they have left. So they came near the camp; but when they saw the armies that were there, they were afraid and fled. And the men of Israel rose up and followed them, even into their own country. There they spoiled the land, and afterward came back to their own homes.



CHILDREN MOCK ELISHA, AND BEARS COME OUT OF THE WOOD AND TEAR THEM.

ELISHA FORETELLS THE END OF THE SIEGE.

BENHADAD, king of Syria, made war against Israel. He gathered his army together and went up to fight against the city of Samaria. His soldiers besieged it, and would let no bread be brought in for the men of Israel, and there was a great famine in the city. And as king Jehoram walked among his soldiers on the top of the wall, a woman called out to him, saying, Help me, O king! He said, What aileth thee? She answered, This woman who is with me, said to me the other day, Give thy little son, that we may eat him to-day, and I will give my son to-morrow. So we killed my son and did eat him. And I said to her the next day, Give thy son that we may eat him; and she would not, but took him and hid him.

When king Jehoram heard the words of the woman, he rent his clothes, for it grieved him to know that the famine was so dreadful in the city, and that such a thing had been done among the people. But Jehoram was a wicked man, like Ahab, his father. It was for his sins, and the sins of the people, that God sent these troubles upon them. Jehoram should have repented, and asked God to take his troubles away. Instead of this, he blamed them on Elisha, and said that the prophet should be put to death that very day. But Elisha knew the king would send a messenger to kill him. And when the messenger came to his house, Elisha commanded the men who were there to shut the door, that he might not come in.

Then the king himself came to Elisha's house, leaning on the arm of one of his officers. And Elisha told them that the Lord said the famine should cease, and that on the morrow there would be plenty of food in the city.

Now four men of the children of Israel, who were lepers, sat together by the gate of the city. And they said to one another, Why do we sit here until we starve? If we go into the city the famine is in the city, and we shall die there. If we sit still here, we have nothing to eat, and we shall die here also. Now, therefore, come, let us go out to the army of the Syrians. If they do not kill us we shall live, and if they kill us we shall but die. And they rose up in the evening, and went out to the camp of the Syrians, but when they came to it no man was there. For the Lord had made the Syrians think that they heard the noise of chariots, and horses, and a great army, coming out against them. Therefore they had risen up, as it grew dark, and left their tents and their horses, and everything that was in their camp, and fled for their lives.

So the lepers went back to the city, and called to the porters who watched at the gate and told what they had seen.

When the people heard it, they went out to the camp of the Syrians, and brought away all the flour and the grain that the Syrians had left. So the famine was ended, and there was plenty of food in the city.



THE SYRIANS BESIEGE SAMARIA, AND THE PEOPLE OF THE CITY ARE WITHOUT FOOD.

JEHU IS ANOINTED KING OF ISRAEL.

NOW Jezebel, the wicked wife of Ahab, was living in the city of Jezreel, and Jehoram her son, the king of Israel, was there with her.

And Elisha called a young man who was one of the sons of the prophets, and said to him, Carry some oil with thee, and go to the city of Ramoth-gilead, and there look for Jehu, who is a captain in the king of Israel's army. When thou hast found him, take him into a secret chamber alone, and pour the oil on his head, and say, The Lord has anointed thee to be king over Israel. Then open the door and flee, stay not.

So the young man went to Ramoth-gilead and found there the captains of the army sitting together, and Jehu was with them. And the young man went to them, and said, I have a message for thee, O captain. Jehu said, For which one of us? The young man answered, For thee.

Then Jehu rose up, and went with him into the house, and the young man poured the oil on his head, and said to him, Thus saith the Lord, I have anointed thee to be king over Israel. And after thou art made king, thou shalt put to death all who are left of the family of Ahab, that I may punish them for killing my prophets, and for the death of all my servants whom the wicked Jezebel has slain. For the whole family of Ahab shall be destroyed, as the family of Jeroboam was destroyed, till not one of them is left. And the dogs shall eat Jezebel in the city of Jezreel, and there shall be no one to bury her.

When the young man had spoken these words to Jehu, he opened the door of the house and fled as Elisha had told him to do.

And Jehu came out again to the captains of the army, and one of them asked him, saying, What did this mad fellow say to thee? He answered, He told me that the Lord anointed me to be king over Israel. Then the captains all made haste and blew with trumpets, and cried out, Jehu is king! So they made Jehu king instead of Jehoram.

And Jehu said to the captains, Let no one go to Jezreel to tell king Jehoram of what we have done, for I myself will go there. Then Jehu made ready his chariot, and rode to Jezreel.



JEZEBEL IS THROWN DOWN OUT OF A WINDOW, AND IS EATEN BY DOGS.

JEHORAM AND JEZEBEL ARE SLAIN.

JEHU rode in his chariot to the city of Jezreel. As he came near the city, the watchman who stood on the tower over the gate, saw him and the men who were with him. And the watchman told king Jehoram of it. Jehoram said, Send out a horseman to ask whether they are coming for peace or for war? So there went out a man on horseback to meet Jehu, and when he met him, he asked, Are you coming for peace or for war? But Jehu would not answer him; he commanded the man to go behind his chariot, and follow after it.

Then Jehoram sent out another man, who came and asked the same question. And Jehu would not answer him, but commanded him also to go behind his chariot and follow after it.

And the watchman at the gate of the city told the king that his servants staid with the chariot and returned not again. And he said, the driving of the horses is like the driving of Jehu the son of Nimshi; for he drives furiously.

When Jehoram saw that the men did not come back to tell what Jehu said, he got into his chariot, and rode out himself to meet him. And he came to him and said, Is it peace, Jehu? Jehu answered, How can there be peace while the sins of thy mother Jezebel are so many.

When Jehoram heard this, he turned the horses of his chariot to flee, for he saw that Jehu had come to fight against him. But Jehu drew a bow with all his might, and shot an arrow at Jehoram, that went into his heart, and he fell down dead in his chariot.

Then Jehu commanded his captain to throw Jehoram's dead body out on the ground. The place where he threw it was in a vineyard that Ahab, Jehoram's father, had taken from Naboth; for Naboth's vineyard was at the city of Jezreel.

Then Jehu came into the city. And Jezebel, Jehoram's mother, heard of it, and she put on her ornaments, and painted her face, and looked out at a window. And as Jehu came in at the gate of the city, she spoke to him. But he looked up at the window, and said to the men in the house with her, Who is on my side? And there looked out to him two or three officers. Then Jehu said to them, Throw her down. So they threw her down, and her blood was sprinkled on the wall, and the horses of Jehu's chariot trod her under their feet. After Jehu had come out of his chariot, and had eaten and drunk, he said to his servants, Go, see now where the dead body of this wicked woman is, and bury her, for she was a king's daughter. And they went to bury her, but could find only her skull and her feet and the palms of her hands, for the dogs had eaten her flesh.



THE SERVANTS OF JEHU FIND THE REMAINS OF JEZEBEL. .

THE PROPHET AMOS FORETELLS THE CAPTIVITY.

JEHU caused all the family of Ahab to be put to death, as the Lord had commanded. Yet Jehu did not do these things because he wanted to obey the Lord, but like Baasha, who slew the family of Jeroboam, Jehu did them because he wanted to be great, and to make himself king. For he took no care in other things, to obey the Lord with all his heart, but did wickedly like the kings who had lived before him. He reigned for twenty-eight years; and he died, and Jehoahaz his son was made king over Israel.

Jehoahaz disobeyed God as his father had done, and God was angry with him and the people of Israel. He sent against them Hazael, king of Syria, who destroyed the army of Israel. Jehoahaz reigned seventeen years and when he died, Jehoash his son was made king.

Jehoash fought against the Syrians and gained the victory over them three times, but he was not able wholly to destroy them. Jehoash was king for sixteen years, and he died, and they buried him in the city of Samaria; and Jeroboam, his son, was made king in his place.

The Lord was kind to Jeroboam and the people of Israel, for he saw the sufferings which their enemies caused them, and he pitied them. He helped Jeroboam as he had helped Jehoash, his father, in fighting against the Syrians, so that Jeroboam took from them two of their cities, Damascus and Hamath. But the men of Israel did not thank God for his kindness; although he helped them in their trouble, and saved them from their enemies, they still worshipped the golden calves.

Then the Lord sent Amos the prophet to speak to them. Amos came and said, that they were the only people in all the earth whom the Lord had chosen for his own, yet instead of serving him, they served idols, and disobeyed his commandments. They were cruel to the poor, they deceived and robbed one another when they sold corn and wheat, they hated those persons who did justly and told the truth, but took bribes from the wicked and allowed them to go on in their wickedness.

The Lord had seen all their sins, Amos said, and had kept back the rain from their fields, and sent famine and pestilence into their land, to show them he was angry; still they would not turn from their evil ways. Therefore a greater punishment should be sent upon them. There would be weeping and wailing in their streets and their vineyards; for an enemy should come who would gain the victory over them, and treat them cruelly, and they should be carried away captives to other lands.



THE PROPHET AMOS.

THE TEN TRIBES ARE CARRIED AWAY CAPTIVE.

AFTER Jeroboam, the son of Jehoash, other kings reigned over the ten tribes of Israel. All of them did evil, for they worshipped idols and disobeyed the commandments of God.

For a long time the people of Israel had been doing wickedly; ever since they separated from the tribes of Judah and Benjamin and made a kingdom of their own, they had been sinning against God. For instead of doing as he taught them, they chose to do as the heathen nations did that lived around them. Those nations would not serve God, because he commanded them to be pure and holy; they served false gods, who, they pretended, allowed them to do everything that was wicked.

The Bible tells us they worshipped their false gods in the high places. These were places where altars and images were set up. The heathen people made them on mountains and hills, and there they worshipped their false gods. And the people of Israel did like them. They, too, made high places on the mountains and hills, and they made them in their cities also. And there the people burnt incense and offered sacrifice to the idols. They kindled fires also, as the heathen nations used to do, and made their sons and their daughters go through the fires and be burned, because, they said, the idols would be pleased at it.

And God was very angry with the people of Israel for these things. Yet he waited long for them to turn from evil ways; as we have read, he sent famine and pestilence and war into their land to show them he was angry. When they still continued to disobey him, he sent his prophets to warn them.

We have been told how those prophets came and preached to the people, telling them of the punishment that was coming upon them, and begging them to repent and cease doing evil, so that God might forgive them and keep them for his children: but they would not.

So at last God did to them what his prophets had said he would do. He drove the people of Israel out of Canaan, as he had driven out the heathen nations that lived there before them. For the king of Assyria, went through all the land of Israel, and took the people and carried them away captive to the land of Assyria. There he gave them cities to live in; but he would not let them come back to the land of Israel again.

So the kingdom of Israel was ended. It had lasted two hundred and fifty-four years, ever since the ten tribes chose Jeroboam for their king. Nineteen kings had ruled over them during that time, every one of whom did evil and disobeyed the Lord. And the king of Assyria sent people from his own land to live in the cities of Israel, where the ten tribes had lived; and they came and lived there, and took those cities for their own. But we do not read that the ten tribes ever returned, and no one can tell what afterward became of them.



THE PEOPLE OF ISRAEL MOURN IN CAPTIVITY UNDER THE ASSYRIANS.

THE KINGDOM OF JUDAH.

THE story of the kingdom of Israel has been finished, and we will now go back two hundred and fifty-four years, to begin the story of the kingdom of Judah.

We have read that Rehoboam, Solomon's son, was made king over the tribes of Judah and Benjamin, and that he lived at Jerusalem, where the temple was which his father had built. Jeroboam would not allow the people of the ten tribes to go to Jerusalem to worship at the temple, as God had commanded; but he set up two golden calves in that part of the land where the ten tribes lived, and taught the people to worship them.

Yet the priests and the Levites who were living among the ten tribes at that time, would not worship the golden calves. They came, with many other persons, to live at Jerusalem, and chose Rehoboam for their king. And they made his kingdom greater and stronger by coming because there were so many of them, and because they were the ones whom the Lord would bless. And for three years Rehoboam and his people did what was right, and obeyed the Lord.

But when he grew rich and strong, and was no longer in fear that his kingdom would be taken from him, he ceased obeying the Lord. For he and all the people of Judah, began to worship idols, and like the people of Israel, they built high places in the cities, and on every high hill, and there they set up their idols and worshipped them. Then the Lord sent the kings of other nations against them, who came with chariots and horsemen, and took many cities in the land.

After Rehoboam died other kings ruled over the men of Judah. Some did what was right, but most of them did evil, and enemies from other countries came and fought against them. And God sent prophets to tell them that, because of their sins, he was very angry with them.

One of the kings of Judah was named Asa. He did what was right and pleased the Lord. Asa had an army of three hundred thousand men out of the tribe of Judah that carried shields and spears, and of two hundred and eighty thousand out of the tribe of Benjamin that carried bows and arrows; all these were brave soldiers. Yet the king of Ethiopia made war against him with an army much greater than his. And Asa came out to the battle, and he cried to the Lord, and said, It is no trouble for thee to help us whether we have many soldiers or few; help us, O Lord our God, for in thy name we go out against this great multitude. O Lord, let them not gain the victory over us. So the Lord helped the men of Judah in the battle and gave them the victory.

After these things the Lord sent a prophet who spoke to them, saying, Hear me, Asa, and all you men of Judah and Benjamin: The Lord will be with you, to help you, as long as you shall serve him; but if you forsake him he will forsake you. Therefore fear not to do what is right, and you shall be rewarded.



THE PROPHET ISAIAH.

JOASH IS ANOINTED KING.

ALTHOUGH the prophets warned the kings of Judah not to worship idols; and told them that God would surely send enemies to punish them if they did not obey his laws, many of them continued to do what was evil.

One of these wicked kings was Ahaziah. When he had reigned only one year he went to Jezreel, to visit Jehoram, king of Israel, and was killed there by the followers of Jehu. Afterward the servants of Ahaziah brought his dead body in a chariot to Jerusalem, and buried him there, in the sepulchre of the kings.

When his mother, whose name was Athaliah, saw that he was dead, she took Ahaziah's sons (who were her own grandchildren), and slew them to make herself queen. But one of his sons, a little boy named Joash, was stolen away from her and hidden with his nurse in the temple. He was hidden there six years, for Jehoiada, the high priest, watched over him, and Athaliah, the queen, knew nothing of it. But when the six years were ended, Jehoiada showed him to the Levites and told them that he ought to be king. And the priests and Levites talked in secret together, and agreed to make Joash king.

Now there were at the temple some spears and shields that had belonged to king David; these the priests gave to the Levites. And on the day that the high priest appointed, the Levites came to the temple, and kept guard all around it with their spears in their hands, that no one might go in. And they brought Joash, who was but seven years old, out of the chamber where he was hidden, and pouring oil on his head, they anointed him; and they put the crown upon his head, and made him king over Judah: then they clapped their hands, and cried, God save the king!

When the queen heard the noise of the people, running and shouting, she came to the temple and looked in, and saw the king, standing by a pillar, with the crown on his head. The princes of the land stood by him, and all the people rejoiced, and blew on trumpets, and the singers in the temple sang to instruments of music. Then the queen was angry; she rent her clothes, and cried out, Here is rebellion! Here is rebellion! But the high priest said to the Levites, Take her out from the temple, for she must not be slain in the house of the Lord. So they took hold of her and brought her out, near to the king's palace, and slew her there.



ATHALIAH IS SLAIN.

JUDAH IS SAVED FROM THE ASSYRIANS.

SENNACHERIB, king of Assyria, came into Judah with his army, and took some of the cities of the land.

Now Hezekiah was king of Judah at this time. He was a good man, and served the Lord, for as soon as he had been made king he opened the doors of the temple, which his father Ahaz had shut up, and he called the priests and Levites who had been sent away from the temple, to come and cleanse it and put it in order, so that God might be worshipped there again.

As soon as Hezekiah heard that the Assyrians had come to fight against him, he built up the walls of Jerusalem, where they had been broken down, and made shields and darts in abundance. And he gathered the men of Judah together, and set captains over them and spoke to them, saying, Be strong and brave, fear not the king of Assyria or the multitude that is with him, for there are more on our side than on his. He has men to fight for him, but we have God to fight for us. Nevertheless, Hezekiah, because he was afraid of the king of Assyria, sent him a great deal of gold and silver so that he should not fight any more against Judah. Then the king of Assyria took the gold and silver and returned to his own land. But afterward he wickedly came back with his army into the land of Judah, and made war against it.

And he stopped at a city called Lachish, to besiege it, but he sent his servants on before him to Jerusalem to tell the people he was coming there also. When Hezekiah heard this, he rent his clothes, and he sent priests and elders to Isaiah the prophet, asking him to pray for the people. Then Isaiah sent word to king Hezekiah, saying, Thus saith the Lord; Be not afraid of the words which the king of Assyria has spoken against me; for I will send a great punishment upon him, and he shall turn and go back to his own land, and there I will cause him to be put to death with the sword. So Hezekiah would not obey the command of the king of Assyria to give up the city.

Then the king of Assyria sent his servants to Hezekiah with a letter, saying, Do not let thy God make thee believe that I cannot take Jerusalem. Thou hast heard how the kings of Assyria have destroyed other nations; their gods were not able to save them, and can thy God save thee?

When Hezekiah read the letter he was in great trouble, and he took it and went up to the temple and there spread it open before the Lord. And Hezekiah prayed that the Lord would save them from the Assyrians.

And the Lord heard Hezekiah's prayer, and in the night sent his destroying angel into the camp of the Assyrians, and the angel slew a hundred and eighty-five thousand of them. Then the king of Assyria went back with shame to his own land. There, while he was worshipping in the house of his idol, two of his own sons put him to death. So the Lord saved the people of Judah.



IN THE NIGHT THE ANGEL OF THE LORD SMOTE THE CAMP OF THE ASSYRIANS.

THE PROPHET MICAH.

KING Hezekiah had great riches and honor. He made for himself treasuries, or strong chambers, in which to keep his gold and silver, his jewels and precious stones. He built storehouses also for his corn and wine and oil: and made stalls for his horses and cattle, and cotes, or pens, for his flocks of sheep; for he had great numbers of all these things. And the Lord helped him so that he prospered in all that he did.

Yet Hezekiah did not keep humble and thankful to God, for his blessings; he grew proud of his riches and power. And the king of Babylon heard of his greatness, and sent messengers with letters and a present for him. When the messengers came to Jerusalem, Hezekiah received them gladly, and in his pride, showed them his silver and gold, his horses and armor, and all the great things of his kingdom.

Then Isaiah the prophet came to Hezekiah, and said, What did these men say? and from whence did they come? Hezekiah answered, They came from a far country, from Babylon. And Isaiah said, What have they seen in thy house? Hezekiah answered, All that is in my house they have seen; there is nothing among my treasures that I have not shown them. Then Isaiah said, Hear what the Lord says to thee, The day is coming when all the riches that are in thy house, which thou and thy fathers have laid up, shall be carried to Babylon; nothing shall be left. And some of thy own descendants also, shall they take away and make them servants in the palace of the king of Babylon. Hezekiah answered, All that the Lord will do is right; yet it is good in him not to send these troubles while I live, but to send peace and truth in my days.

Hezekiah had persuaded the people to put away their idols and serve the Lord, but they did this only for a time, and then went back to serving idols again. And God sent the prophet Micah to speak to them. Micah came and said, That God asked what he had done to make them weary of serving him. He had brought them up out of Egypt, from being servants to Pharaoh, and had sent Moses and Aaron to guide them through the wilderness. And afterward, when the king of Moab sent for Balaam to curse them, he made Balaam bless them instead? And what did the Lord ask of the children of Israel, except to do justly, to be kind and merciful to each other, and humble and obedient to the Lord.

But they would not do this, Micah said. Their rich men were cruel to those who were poor; their judges, who should punish the wicked, were wicked themselves. On account of these things, Micah told them, the Lord would send a great punishment upon them. The people should be carried away to Babylon, and Jerusalem, their beautiful city, should be destroyed, and instead of houses in it there would be only heaps of stones.



THE PROPHET MICAH WARNS THE PEOPLE OF THE ANGER OF GOD.

BARUCH READS THE PROPHECY OF JEREMIAH.

MEZEKIAH was king over Judah for twenty-nine years, and he died. Many of the kings who ruled after him did evil, worshipping carved images and offering up sacrifices to them. They made spoons and forks and vessels, to be used in offering up sacrifices to Baal, and they took these things into the temple. They set up an idol, also, in the court of the temple, and appointed men as priests, to burn incense to it, and burnt offerings.

After these things, while a king named Jehoahaz ruled over the people of Judah, Pharaoh, king of Egypt, came up against them. He took Jehoahaz and bound him with fetters, and carried him away to Egypt: there he kept him until he died; and Pharaoh made Jehoiakim, the brother of Jehoahaz, king in his place. But he forced Jehoiakim, and the people of Judah, to pay him a great sum of money—a hundred talents of silver, and a talent of gold. After Pharaoh had gone, Nebuchadnezzar, king of Babylon, came up against Judah, and Jehoiakim was not able to fight against him, so he promised to obey him and be his servant. And Nebuchadnezzar took some of the sacred vessels out of the temple, and carried them to Babylon, and put them in the house of his idol there.

In the fourth year that Jehoiakim was king, the Lord spoke to the prophet Jeremiah and commanded him to write down in a book all the punishments that were coming on the children of Israel. For the Lord said, that when the people should hear of those punishments, perhaps they would repent, so that he might, even yet, forgive them. And Jeremiah called to him a man named Baruch, who was a scribe, or writer; and Baruch wrote down the words as Jeremiah spoke them. Afterward Jeremiah told him to go and read them to the people. Then Baruch took the book up to the temple and read it, where all the people could hear.

The princes who sat in the king's palace, heard of the book, so they sent for Baruch to come and read it to them. And they told king Jehoiakim of the book, and his servant brought it and read it before him and before all the princes who stood beside him. Now the king sat by the fire that was burning on the hearth, for it was winter. And as soon as his servant had read three or four leaves of the book, the king took his penknife and cut them out, and threw them into the fire; so he did till all the book was burned. And he was not troubled or afraid, but was angry at Jeremiah and Baruch for writing the book, and sent his servants to take them, but the Lord hid them from him.

Then the Lord commanded Jeremiah to take another roll and write in it all the words that were written in the one which the king had burned. And Jeremiah took another roll and gave it to Baruch, and repeated to him the words that had been written in the first roll, and beside these many more that the Lord spoke to him. But the people hated Jeremiah for telling them of their sins, and he complained to the Lord, saying, Though I have done them no evil, yet every one of them doth curse me. Then the Lord promised that when the enemies of Jerusalem should come to take the city, they should not harm Jeremiah: Truly, the Lord said, I will cause them to treat thee kindly.



BARUCH WRITES DOWN FROM THE MOUTH OF JEREMIAH THE WORDS OF THE LORD.

JEREMIAH TELLS THE KING TO GIVE UP THE CITY.

JEHOIAKIM reigned eleven years, and he died, and Jehoiachin, his son, was made king in his place. Jehoiachin was eighteen years old when he was made king, and he reigned three months in Jerusalem.

Then Nebuchadnezzar, king of Babylon, came up against him, as he had come up against his father. And Jehoiachin promised to obey him. Then Nebuchadnezzar went into the temple, as he did when he came up before, and carried out more of the vessels of gold which Solomon made, and he cut them in pieces; he came also into the king's palace and took away the treasures that were there. And he took king Jehoiachin, his mother, his wives, and the princes of Judah; also the builders, the smiths, and the carpenters, and all the strong and brave soldiers that were in Jerusalem, and carried them to Babylon.

After they had gone to Babylon, the prophet Jeremiah wrote a letter to them, telling them to build houses, and plant gardens, and be contented in that land, because the Lord said they should stay there and serve the king of Babylon for seventy years. But when the seventy years were ended, and they should repent of their sins and pray to be forgiven, then, Jeremiah said, the Lord would bring them back to their own land.

As for the people who were still left in the land of Judah, Nebuchadnezzar made Zedekiah, the brother of Jehoiakim, king over them. But Zedekiah was the servant of the king of Babylon, and had to promise before the Lord that he would obey him. Yet, after Nebuchadnezzar had gone back to Babylon, Zedekiah rebelled against him; the priests and the people of Judah, also, did wickedly. Then Nebuchadnezzar came up again with all the army of the Chaldeans, and made forts around Jerusalem, from which they shot darts and arrows at the men of Judah, who were on the walls and towers of the city; and Jerusalem was besieged, so that no one could go out or come in.

Now Jeremiah, the prophet, was shut up in Jerusalem, with the rest of the people, and king Zedekiah, because he was afraid of the Chaldeans, sent word to him, asking him to pray to God that Jerusalem might be saved. But the Lord commanded Jeremiah to tell the king, that the Chaldeans should certainly take the city and burn it with fire. Yet Jeremiah said, if the people would bear the punishment which the Lord was sending upon them, and would go out to the king of Babylon and be his servants, without fighting any more against him, they should not be put to death. But whoever stayed in the city, would be killed by the sword, the famine, or the pestilence.

Now because Jeremiah told the people that Jerusalem would surely be taken, some of the princes of Judah said that he made the people afraid, and they took him and let him down with cords into a deep pit, or dungeon, that was in the prison; at the bottom of the dungeon was mire, so Jeremiah sank in the mire. But afterward, Zedekiah commanded them to bring Jeremiah out of the dungeon; and the king brought him into the entry of the temple, where he might question him secretly. And Jeremiah answered the king, saying, Thus saith the Lord, If thou wilt go out to the king of Babylon, and be his servant, thou and thy family shall be saved alive. But if thou refuse to go out, thy wives and thy children shall be given to the Chaldeans, and thou thyself shalt not escape.



JERUSALEM IS TAKEN AND THE SONS OF KING ZEDEKIAH ARE SLAIN BEFORE HIS EYES.

NEBUCHADNEZZAR TAKES JERUSALEM.

THE prophet Jeremiah told king Zedekiah that if he would go out to the king of Babylon, and be his servant, Jerusalem would not be destroyed; and that he, and his family should be saved alive. But Zedekiah said, I am afraid if I shall go out to the Chaldeans, that they will give me back to the Jews (that is, to the men of Judah) who have turned against me, and that they will treat me cruelly. Jeremiah answered, The Chaldeans shall not give thee back to them. Do not be afraid, but obey, I beseech thee, the command of the Lord, so that it may be well with thee, and thou shalt be saved alive. But if thou refuse to go out to the king of Babylon, thy wives and thy children shall be given to the Chaldeans, and thou thyself shalt not escape from them, and this city also shall be burned with fire.

But king Zedekiah would not obey the command of the Lord, and go out to the king of Babylon. Therefore the Chaldeans fought against Jerusalem, and after they had besieged it for eighteen months the bread was all gone in the city; there was no more left for the people to eat. And in the night Zedekiah fled out of the city with his army. But the Chaldeans followed after him and caught him, and brought him to the king of Babylon. Then that cruel king killed Zedekiah's sons, before his eyes; after he had done this he put out Zedekiah's eyes, and bound him with chains and carried him to Babylon. There he kept him in prison till he died.

And the captain of Nebuchadnezzar's army burnt the temple at Jerusalem, and the palace of the king, and the houses of the people, and broke down the walls all around the city. He carried away to Babylon the two pillars of brass, which Solomon had made to stand before the temple, and the sea of brass that stood on the backs of twelve oxen in the court of the temple, and whatever vessels of gold and silver were still left there. And the people of Jerusalem who were not slain, he carried away captive, except some of the poor of the land, whom he left to work in the fields and vineyards. Over these Nebuchadnezzar set Gedaliah to be their governor.

So the kingdom of Judah was ended, as the kingdom of Israel had been, on account of the sins of the people. It had lasted three hundred and eighty-eight years, ever since Rehoboam was made king over the tribes of Judah and Benjamin; nineteen kings and one queen had ruled over the people during that time; of these, we are told, that fifteen did wickedly and five served the Lord. But even when they had good kings, the people worshipped idols. And though the Lord waited long, and gave them time to repent, and sent his prophets to warn and persuade them, they would not obey him, and cease doing evil. Therefore, at last, he sent the people of Judah, as he had before sent the people of Israel, out of the land of Canaan.



THE PEOPLE OF JERUSALEM MOURN OVER THE DESTRUCTION OF THEIR CITY.

THE CAPTIVES BY THE RIVER CHEBAR.

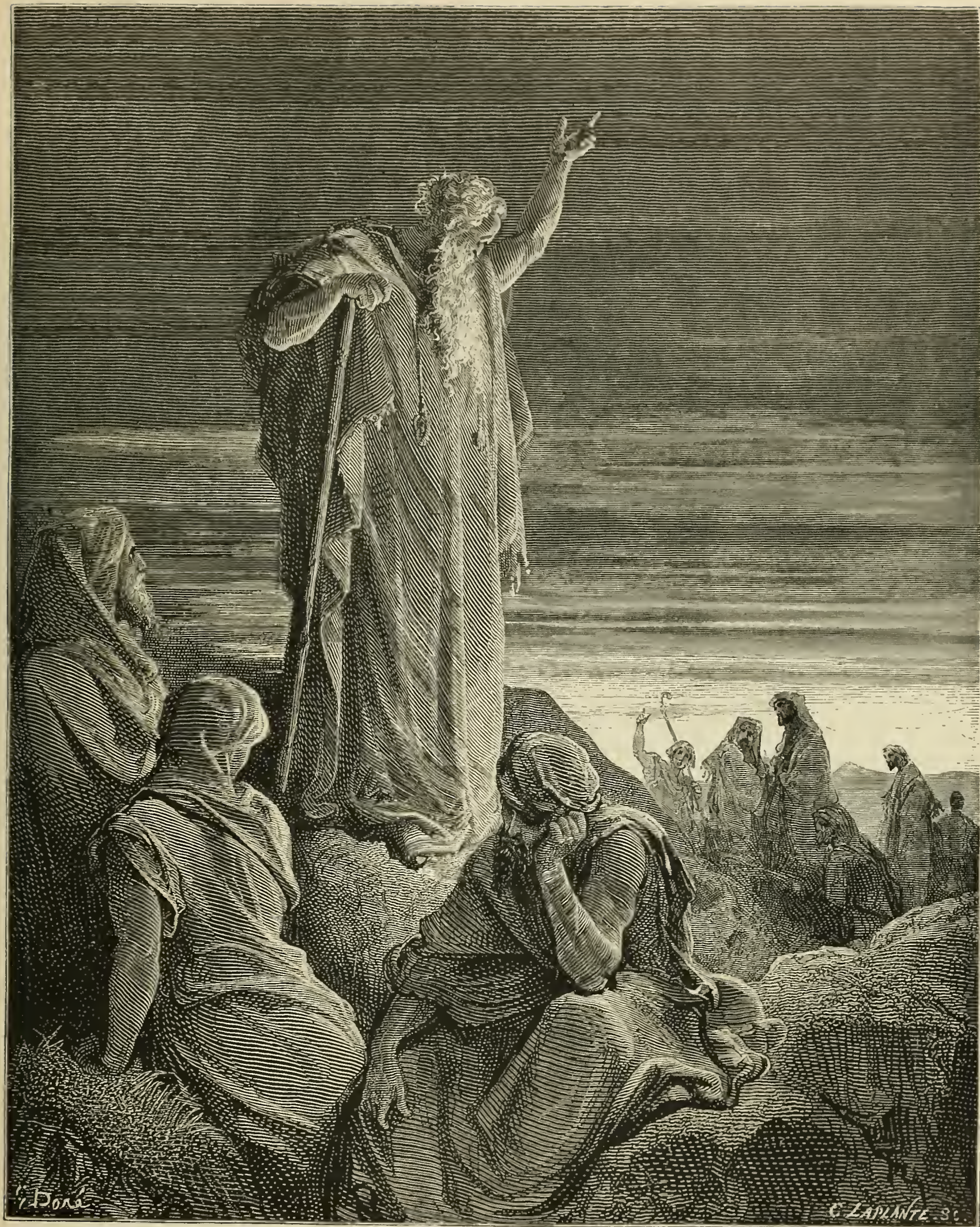
BEFORE Zedekiah was made king in Jerusalem, and during the reign of Jehoiachin, we have read that Nebuchadnezzar, king of Babylon, came up and besieged the city. And Jehoiachin, because he was afraid of Nebuchadnezzar, went out to him and promised to be his servant. Then Nebuchadnezzar took Jehoiachin, his mother, his wives, and the princes of Judah; the builders also, and carpenters, and all the strong and brave soldiers that were in Jerusalem, and carried them away as captives.

Yet Nebuchadnezzar did not at that time destroy Jerusalem, nor take all the people away; he left some of them and made Zedekiah their king. But he took many of the Jews to his own land, and there gave them a place where they might live by the river Chebar. The Lord allowed Nebuchadnezzar to take them, because he was punishing them for their sins. Yet even after they had been carried away captive, the Jews would not obey the Lord.

Now among the captives by the river Chebar, was a priest named Ezekiel. And in the fifth year after they were carried away, Ezekiel had a vision. He looked, and behold a whirlwind came out of the north, and with the whirlwind a cloud; and out of the midst of the cloud came four cherubim. Above the wings of the cherubim was a throne, and on the throne Ezekiel saw a form like the form of a man, yet not made of flesh; it seemed to be of fire, or as if fire were burning within it: and around it were bright colors like a rainbow. This form that Ezekiel saw, sitting upon a throne, with a rainbow around it, was a likeness of the glory of the Lord. And when he saw it he turned away his eyes, and fell on his face to the ground.

And the Lord said to him, Stand upon thy feet. When he had risen up, the Lord commanded him to go and speak to the Jews who were captives with him by the river Chebar. I send thee to them, the Lord said, because they are a disobedient people; both they and their fathers have disobeyed me. Yet thou shalt tell them my message whether they will hear or whether they will not hear. And be not thou afraid of them, though they be fierce as serpents and scorpions; or like briars and thorns that would tear thy flesh; fear them not, for I will make thee strong and brave when thou standest before them, and thou shalt speak all the words that I tell thee to speak against them.

Ezekiel then spoke to the people, and showed them by signs what would happen to Jerusalem; how Nebuchadnezzar would come up with his army against the city, and build forts around it, and besiege it for many days, and at last destroy the city. And some of the captives to whom Ezekiel was speaking, came and said, If the Lord is determined to destroy us for the sins we have done, what can we do, and who can save us? Ezekiel answered them, This you can do: Repent of your sins and cease doing evil.



EZEKIEL PROPHESES THE FALL OF JERUSALEM TO THE PEOPLE BY THE RIVER CHEBAR.

THE CAPTIVES HEAR THAT JERUSALEM IS DESTROYED.

AFTER Ezekiel had prophesied to the captives by the river Chebar, and had told them that Jerusalem would surely be destroyed, there came a man who had escaped out of Jerusalem, to Ezekiel, and told him that the city had been taken by king Nebuchadnezzar. Then, when the captives heard this, they knew that Ezekiel had told them only the words that the Lord had spoken to him, for now all those words had come true. The king of Babylon had broken down the walls of their city, and burned it with fire.

And yet, although the Lord had sent all these troubles upon the children of Israel, he did not mean wholly to destroy them, but only to punish them for a time, and until they should repent; then he intended to bless them and take them for his people again. And he commanded Ezekiel to tell them, that the day was coming when he would seek for them in all the lands where they were carried away captive, as a shepherd seeks for his sheep that are lost, and that he would bring them back to their own land.

And again the Lord showed Ezekiel a vision. Ezekiel thought that he was carried out into a valley where the ground was covered with dead men's bones. And he walked about among the bones and looked on them, and saw they had no flesh on them, but were very dry. And the Lord spoke to him and asked him, saying, Can these bones be made alive again? Ezekiel answered, O Lord God, thou knowest. The Lord said to him, Speak to them and say, O ye dry bones, listen to the command of the Lord; for he says that flesh shall come upon you, and breath shall come into you, and you shall live.

So Ezekiel spoke the words that the Lord commanded. After he had spoken, he heard a noise among the bones, and saw a shaking among them; they began to move and come together, each bone to the one it belonged to. And as soon as they had come together, flesh grew upon them, and skin, until the bones all became bodies again. But there was no breath in them, they were still dead.

Then the Lord spoke to Ezekiel and commanded him to speak to the winds, and say, Come ye winds and blow upon these dead bodies, that they may have breath, and live. And Ezekiel spoke to the winds, and the winds blew upon the dead bodies and breath came into them, and they breathed and were alive; and they all stood up on their feet like a very great army.

Then the Lord explained to Ezekiel why he had shown him this vision, and what it meant. He told him that all the people of Israel complained because of their punishment and their trouble; they said they were like bones that were dry and dead, and that they had lost all hope of ever being happy, or of seeing their own land again. But the Lord said he would raise them up out of their troubles, as he had raised those dry bones to life, and that he would bring them back to their own land.

DANIEL WILL NOT EAT THE KING'S FOOD.

WHEN king Nebuchadnezzar was in Jerusalem, he commanded the chief of his officers to choose some of the princes of the children of Israel, that he might take them to be servants in his palace at Babylon. None should be chosen, the king said, who had any fault in them, but only such as were young and beautiful and quick to learn. For he wanted them to be taught in all the wisdom of the Chaldeans, and to learn also the language that the Chaldeans spoke. After they had been instructed in these things for three years, they were to come to the palace, and stay there and wait on the king.

Among those that were chosen by the chief officer, were four young men, named Daniel, Shadrach, Meshach, and Abednego. These four were brought to Babylon, and teachers were set over them, that they might be taught as king Nebuchadnezzar commanded. And the king sent them, each day, meat and wine from his own table, intending so to feed them until they should come to live at the palace, and wait upon him.

Now the Chaldeans worshipped idols, and offered up sacrifices of animals, and drink offerings of wine, to them; and they ate of the sacrifices and drank of the wine that had been offered to their idols. But Daniel did not wish to eat what had been offered to idols, lest he might offend the Lord; and, beside, some of the animals that the Chaldeans ate, the Lord had commanded the children of Israel not to eat; they were called unclean. Therefore Daniel, and the young men who were with him, would not eat of the meat nor drink of the wine.

And Daniel spoke to the chief officer, who had the care of him, about this thing, and asked his permission not to eat the food which the king sent. Now the Lord had made the chief officer love Daniel, yet he dared not do as Daniel asked him; he answered, saying, I am afraid it will displease the king, who sends you your meat and your drink. For if, after a while, he should see your faces look paler and thinner than the faces of the other young men who eat food from the king's table, he may be angry with me, and put me to death.

And the chief officer gave Daniel and his friends to the care of the steward. Then Daniel came and asked the steward; he said, Try us, I beseech thee, ten days: give us, for that time, only pulse (that is, vegetables) to eat, and water to drink. Afterward look at our faces and at the faces of the other young men, and if we look not as well as they, then give us whatever thou shalt think best to eat.

So the steward gave them pulse for ten days, and at the end of that time their faces were fatter and fairer than the faces of all the other young men who ate food from the king's table. Then he took away the meat and the wine that were sent to them, and gave them only pulse to eat. And God helped these four young men to get knowledge and wisdom, and he made Daniel to understand visions and dreams.



DANIEL IS TAKEN TO BABYLON BY KING NEBUCHADNEZZAR.

NEBUCHADNEZZAR SETS UP A GOLDEN IMAGE.

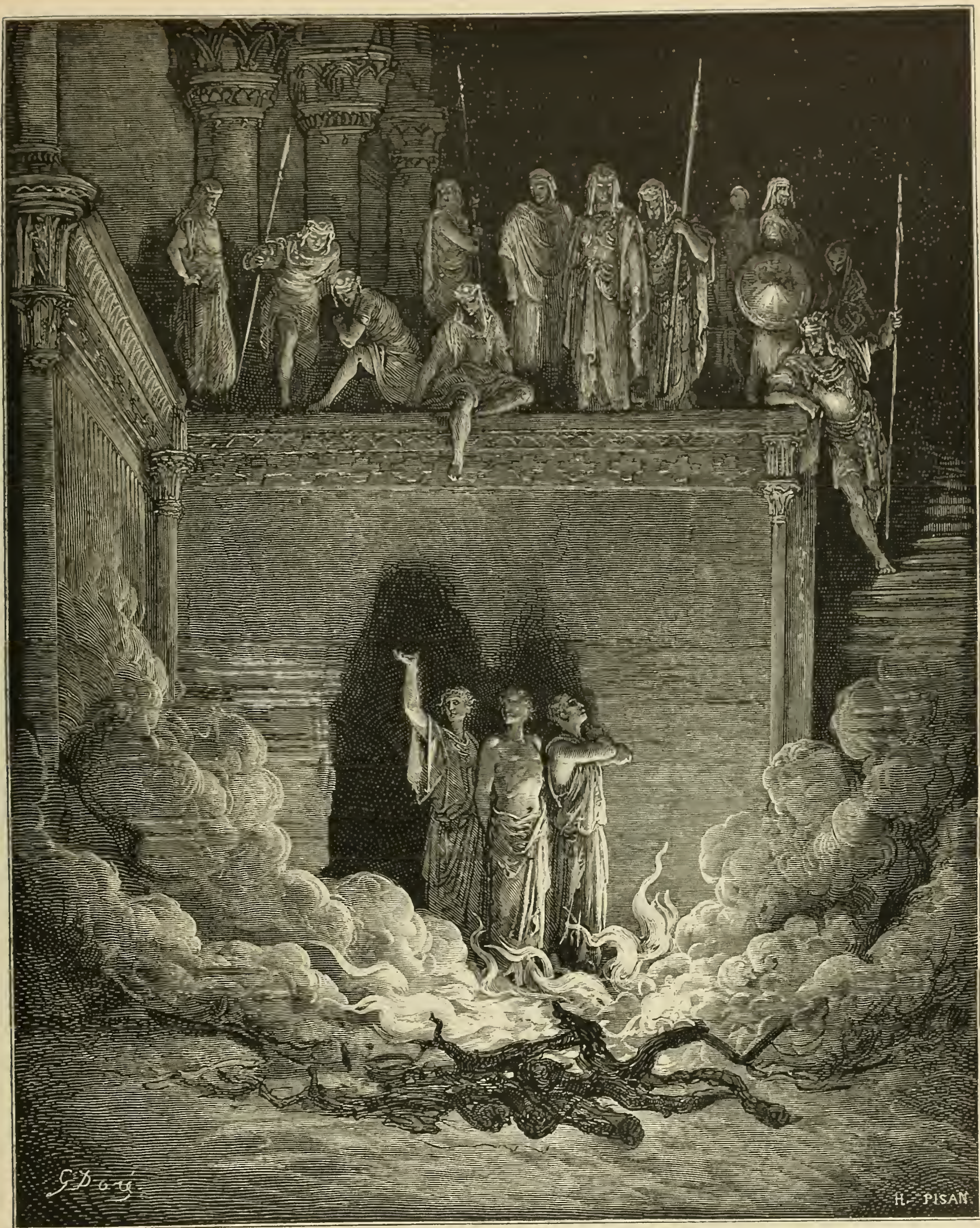
NEBUCHADNEZZAR, the king, made an image of gold, and set it up on a plain in the province of Babylon. Then the king sent and called the princes, the governors, the captains, the judges, and all the rulers of his kingdom; and these great men came and were gathered together before the image that Nebuchadnezzar had set up. Then one of the king's servants called out in a loud voice to them, and said, It is commanded that so soon as you hear the sound of the harp, the flute, the trumpet, and all kinds of music, you shall fall down and worship the golden image that Nebuchadnezzar, the king, has set up. And whosoever falleth not down and worshippeth, shall that same hour be cast into the midst of a burning, fiery furnace. Then the king commanded the musicians to play, and as soon as the people heard the sound of the music, they all fell down and worshipped the golden image.

But Shadrach, Meshach, and Abednego, would not worship the idol, and when they were brought before the king they said to him, We are not afraid to tell thee what we will do in this matter. If thou wilt cast us into the burning, fiery furnace, our God, whom we serve, is able to save us from death, and he will save us out of thy hand, O king. Yet even if he let us burn, we tell thee, O king, that we will not serve thy gods, nor worship the golden image that thou hast set up.

Then was Nebuchadnezzar full of fury. He looked in fierce anger on Shadrach, Meshach, and Abednego, and said to his servants that they should heat the furnace seven times hotter than it was heated before. And he commanded the most mighty soldiers in his army to bind Shadrach, Meshach, and Abednego, and cast them into it. Then these three men were bound, in their coats, their hats, and their other garments, and were thrown into the burning, fiery furnace. And because the furnace was exceeding hot, and the king made them go near to it, the flame killed the men who cast Shadrach, Meshach, and Abednego in; and these three men, Shadrach, Meshach, and Abednego, fell down, bound, into the midst of the fire. But soon they rose up, and walked in the fire; for God would not let it burn them.

Then Nebuchadnezzar, the king, was astonished, and he said in haste to the rulers and great men who were with him, Did we not cast three men bound into the midst of the fire? They answered, We did, O king. And he said, Lo, I see four men loose and walking in the midst of the fire, and they are not hurt. And the form of the fourth is like the Son of God. Then Nebuchadnezzar came near to the mouth of the burning, fiery furnace, and cried out and said, Shadrach, Meshach, and Abednego, ye servants of the Most High God, come out and come here. Then Shadrach, Meshach, and Abednego came out of the midst of the fire. And the princes, the governors, and the captains, who were gathered together, saw these men whom the fire had not hurt, nor was a hair of their heads burned, neither were their coats changed, nor was the smell of the fire upon them.

After this the king made Shadrach, Meshach, and Abednego greater than they had been before.



SHADRACH, MESHACH AND ABEDNEGO IN THE FIERY FURNACE.

BABYLON IS TAKEN BY THE MEDES AND PERSIANS.

NEBUCHADNEZZAR, king of Babylon, died and Belshazzar reigned in his place. And he made a feast to a thousand of his lords, and drank wine with them in his palace.

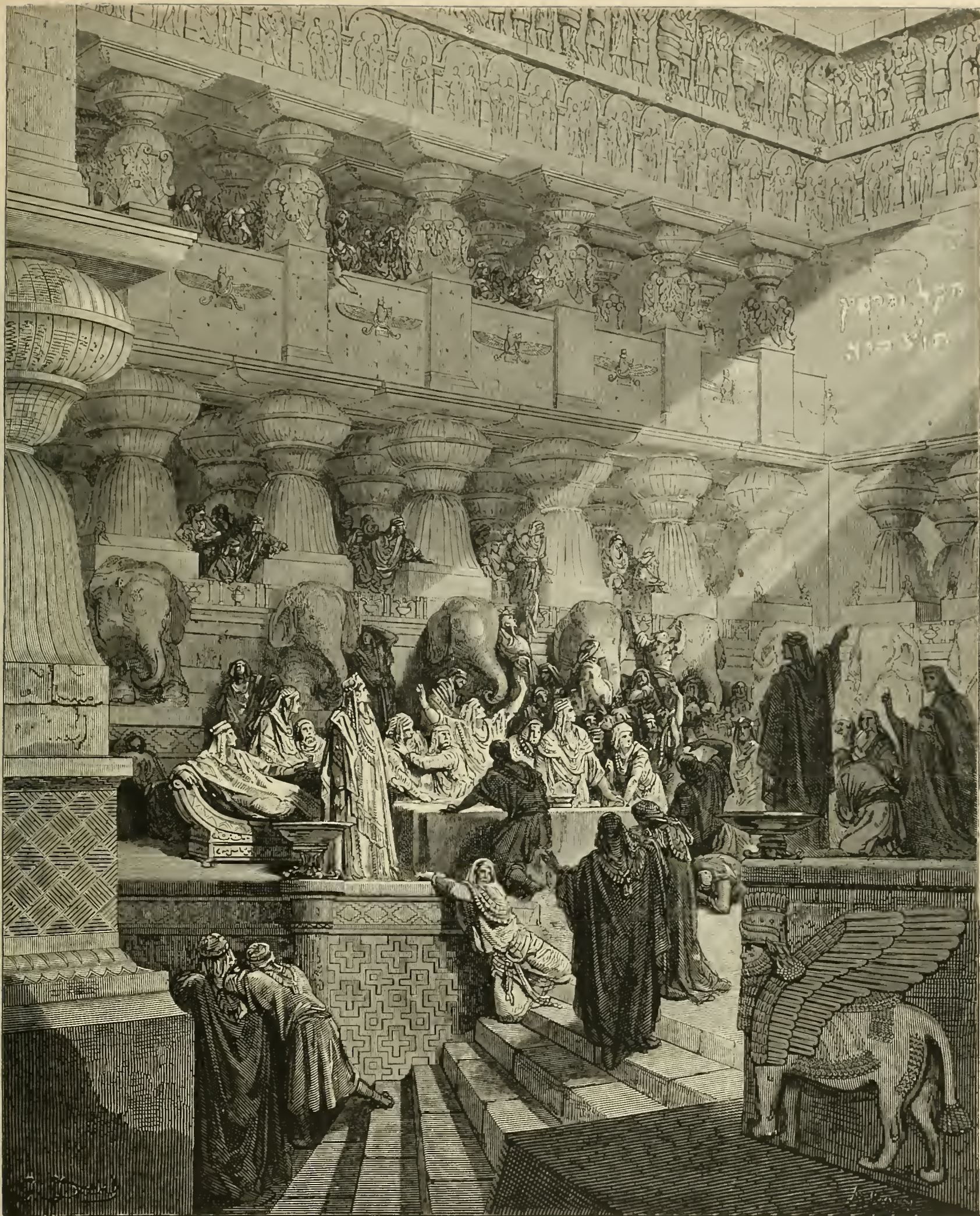
Belshazzar, while he tasted the wine, commanded his servants to bring the gold and silver vessels which his father, Nebuchadnezzar, had taken out of the temple in Jerusalem. Then they brought the golden vessels, and the king and his princes, and his wives, drank out of them. They drank wine, and praised their idols of gold and silver, of brass, of iron, of wood, and of stone.

And while they were feasting, and making merry, there came a man's hand, and wrote words upon the wall of the king's palace, in the room where the king and his lords held their feast. But the writing was in a language they could not understand. And the king saw the hand that wrote. Then his face was changed, for his thoughts troubled him and he was filled with fear, so that his knees trembled and smote one against another. And he cried out aloud to his servants, that they should bring in the wise men before him. When the wise men came, he said to them, Whoever shall read this writing, and tell the interpretation of it, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. But none of the wise men could read the writing or tell the interpretation. Then the king was troubled yet more, and his lords were astonished at what had been done.

Now the queen, when she heard what the king had said, came in before him and spoke to him, saying, O king, live forever; let not thy thoughts trouble thee, nor let thy face be sad. There is a man in thy kingdom in whom is the Spirit of the holy Gods, and in the days when thy father, Nebuchadnezzar, lived great wisdom was found in him. Let Daniel be called, and he will tell the interpretation.

Then was Daniel brought in before Belshazzar. And he told the king that because he had been proud, and had sinned against God, and had brought the vessels of his temple and drank wine in them, and had worshipped idols of silver and gold, therefore, God had sent this hand to write upon the wall of the palace. And Daniel said, These are the words of it: MENE, MENE, TEKEL, UPHARSIN. This is the interpretation: Thy kingdom is ended, God has taken it from thee. He tried thee as king, but thou hast not obeyed him. He has given thy kingdom to the Medes and the Persians.

When Daniel had interpreted the dream, then Belshazzar commanded his servants to clothe him with scarlet, and to put a chain of gold about his neck, and the king made a decree that he should be the third ruler in the kingdom. That same night came Cyrus with the army of the Medes and Persians into Babylon, and Belshazzar, the king of the Chaldeans, was slain, and Darius, the Mede, took the kingdom.



DANIEL INTERPRETS THE WRITING ON THE WALL OF KING BELSHAZZAR'S PALACE.

KING DARIUS MAKES A DECREE.

WHEN Darius, the Mede, was made king of Babylon, he appointed one hundred and twenty princes. These princes hated Daniel because the king greatly honored him, and set him over them. And they tried to find out some evil concerning him, but could find none. Then they came to the king, and said, King Darius, all thy princes want a law to be made, that whosoever shall ask help of any god or man, for thirty days, except of thee, O king, shall be cast into the den of lions. Now, O king, make this law and this decree, and sign the writing, so that it cannot be changed; for the law of the Medes and Persians changes not. Therefore king Darius signed the writing and the decree.

• Now, when Daniel knew that the writing was signed, he went into his house, and the windows of his chamber being opened toward Jerusalem, he kneeled upon his knees three times a day, and prayed and gave thanks to his God, as he had always done. Then these men gathered together, and found Daniel praying and asking help of God, and they went to the king and told him what Daniel had done.

Then the king, when he heard it, was displeased with himself for having made the decree, because he did not want to punish Daniel. And he set his heart on having him excused, and tried until the evening to save him from punishment. But the presidents and the princes gathered together to the king, and said to him, Thou knowest, O king, that the law of the Medes and Persians is, that no decree or law which the king has made can be changed. Then king Darius commanded his servants, and they brought Daniel, and cast him into the den of lions. But the king spoke to Daniel, and said to him, Thy God whom thou servest continually, he will deliver thee. And a great stone was brought and laid upon the mouth of the den.

Then the king went home to his palace, and would eat no food, but passed the night fasting. Neither were the instruments of music played before him as at other times; and he could not sleep. And he arose very early in the morning and came in haste to the den of lions, and cried with a mournful voice unto Daniel, saying, O Daniel, thou servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel to the king, O king, live forever. My God has sent his angel, and shut the lions' mouths that they have not hurt me, because I have not sinned against him; and also, unto thee, O king, I have done no wrong. Then was the king exceedingly glad for him, and he commanded that they should take Daniel up out of the den.

And the king commanded, and they brought those men who had spoken against Daniel, and cast them into the den of lions—they, their children, and their wives—and the lions leaped on them, and broke all their bones in pieces, as soon as they came into the bottom of the den.



DANIEL IN THE DEN OF LIONS.

THE JEWS GO BACK TO JERUSALEM.

AFTER seventy years, that the Jews were to spend in captivity had passed, the time came for them to go back to their own land. Therefore God made Cyrus, who was king in Babylon, willing to let them go. Then those words came true which the prophet Isaiah spoke, when he was alive, saying, That God would raise up a great king, named Cyrus, who would send the people back to build up Jerusalem and the temple again. It had been nearly two hundred years since Isaiah spoke those words. Cyrus was not born at that time; neither had the Jews yet been sent away from their own land. But God knew of all that would happen, and he told his prophet to foretell these things.

And king Cyrus made a proclamation, or decree, and sent it through all his kingdom, saying, Thus saith Cyrus, king of Persia, The Lord has commanded me to build up his house in Jerusalem. Who is there among the captives from Judah that wishes to go back to his own land? Let him go now and build up the house of the Lord.

And king Cyrus brought out the vessels which Nebuchadnezzar had taken from the temple, and he counted them, and gave them to the prince of Judah who was going back with the people. The name of this prince was Zerubbabel; he was descended from king David. The number of all the vessels of gold and silver that Cyrus gave to him, was five thousand and four hundred.

So Zerubbabel took the vessels and carried them to Jerusalem. And there went with him forty-two thousand three hundred and sixty persons of the children of Israel, beside their servants, who were seven thousand three hundred and thirty-seven more. When they came to Jerusalem, they found it in ruins, as the army of Nebuchadnezzar had left it so many years before. The walls of the city, the houses, and the temple, had been broken down and burned.

And the people built again the altar of the Lord, which stood in the court of the temple. They made haste to build it that they might worship God, and ask for his help, because they were afraid of the heathen nations around them. As soon as the altar was built they offered up burnt offerings on it every day, a lamb in the morning, and a lamb in the evening, as the children of Israel used to do, before they were carried away to Babylon.

Then they made ready to build the temple, and hired men of Tyre, as Solomon had done, to cut down cedar trees on mount Lebanon, and make rafts of them and float them, by the sea, near to Jerusalem. They gave these men meat and drink, and oil, while they worked for them; and they paid money to carpenters and masons who began to build the house. When the first stones of it were laid, the priests and Levites played on trumpets and cymbals, and sang songs of praise. And the people were glad and shouted with a great shout.



CYRUS RESTORES THE VESSELS TAKEN FROM THE TEMPLE BY NEBUCHADNEZZAR.

THE SAMARITANS TROUBLE THE JEWS.

WHEN the Jews began to rebuild the temple at Jerusalem, people called Samaritans, who had been sent by the king of Assyria to live in the cities left by the ten tribes of Israel, when they were carried away captive, came and asked that they might help in the building.

Now the Samaritans worshipped idols, though they pretended to serve God.

Then Zerubbabel and Jeshua the high priest, and the chief men of Israel, answered the Samaritans, and said, You have nothing to do with the building of the Lord's house. We will build it ourselves, as Cyrus, king of Persia, has commanded us. At this answer the Samaritans were angry, and did all they could to stop the Jews, and hired men to speak to the king's officers against them. They did this as long as Cyrus lived.

After Cyrus died Artaxerxes was made king. Then the Samaritans wrote a letter to him, saying, that the Jews were rebuilding Jerusalem and were setting up its walls, and that when they had done this they would surely rebel, and refuse to pay tribute, as servants of the king ought to do.

So Artaxerxes told the Samaritans, to go and command the men of Judah to cease the work, and not to rebuild the city until permission should be given them. Then the Samaritans went in haste to Jerusalem, and made the people cease building. So the work of building the temple was stopped as long as Artaxerxes was king.

After this Artaxerxes died, and Darius was made king. But now, although the men of Judah knew there was another king in Babylon, they did not send and ask permission of him to go on building the temple. Therefore the Lord was displeased with them, and sent Haggai the prophet to tell them to begin the work.

Then the people obeyed the command of the Lord, and began to build the house. But when the Samaritans saw it, they came again to Zerubbabel, and to Jeshua the high priest, and said to them, Who has commanded you to go on building the temple? Zerubbabel and Jeshua answered them, King Cyrus commanded us to come back to our own land, and build this house. And he gave us the vessels of gold and silver which Nebuchadnezzar had taken out of the temple, and said to us, Go, carry them to Jerusalem, and let the temple be built there.

Then the Samaritans wrote a letter to king Darius, at Babylon, and told him what the people of Judah said. And they asked the king to inquire and see whether it was true that Cyrus had commanded them to build the temple. When Darius read the letter, he told his servants to search in the books where all the decrees were written down which the different kings of Babylon had made. And a book was found in which was written a decree that the house of the Lord at Jerusalem should be built up again.

As soon as king Darius found this decree which Cyrus had made so many years before, he sent word to the Samaritans to let the men of Judah build the house of the Lord, and not to disturb them. And Darius said, I make a decree that some of the king's tribute which the Samaritans should pay to the king, they shall pay to the Jews instead, so that the Jews may go on building the temple.



THE JEWS REBUILD THE TEMPLE AT JERUSALEM.

EZRA GOES TO JERUSALEM.

AFTER the men of Judah had rebuilt the temple at Jerusalem, and while Artaxerxes was king of Persia, there lived in Babylon a Jew, named Ezra. He was a priest and teacher of the laws which God had given to Moses, and was a learned and holy man. Now Ezra loved the Jews, and was very anxious they should obey God and have his blessing. Therefore he asked permission of Artaxerxes, the king, to go to Jerusalem that he might teach God's laws more perfectly to the Jews who were there, and see also that they obeyed them.

And Artaxerxes gave Ezra permission to go. He not only did this, but he and his princes gave him presents of gold and silver to take with him, as offerings to God. And the king gave Ezra a letter which said, I make a law and a decree, that all the people of Israel who are still in Persia, and who want to go up to Jerusalem, may go with Ezra, because he is sent to inquire and see whether the law of his God is obeyed there; and to carry up the silver and gold which the king, and his princes, and the people of Babylon shall give him.

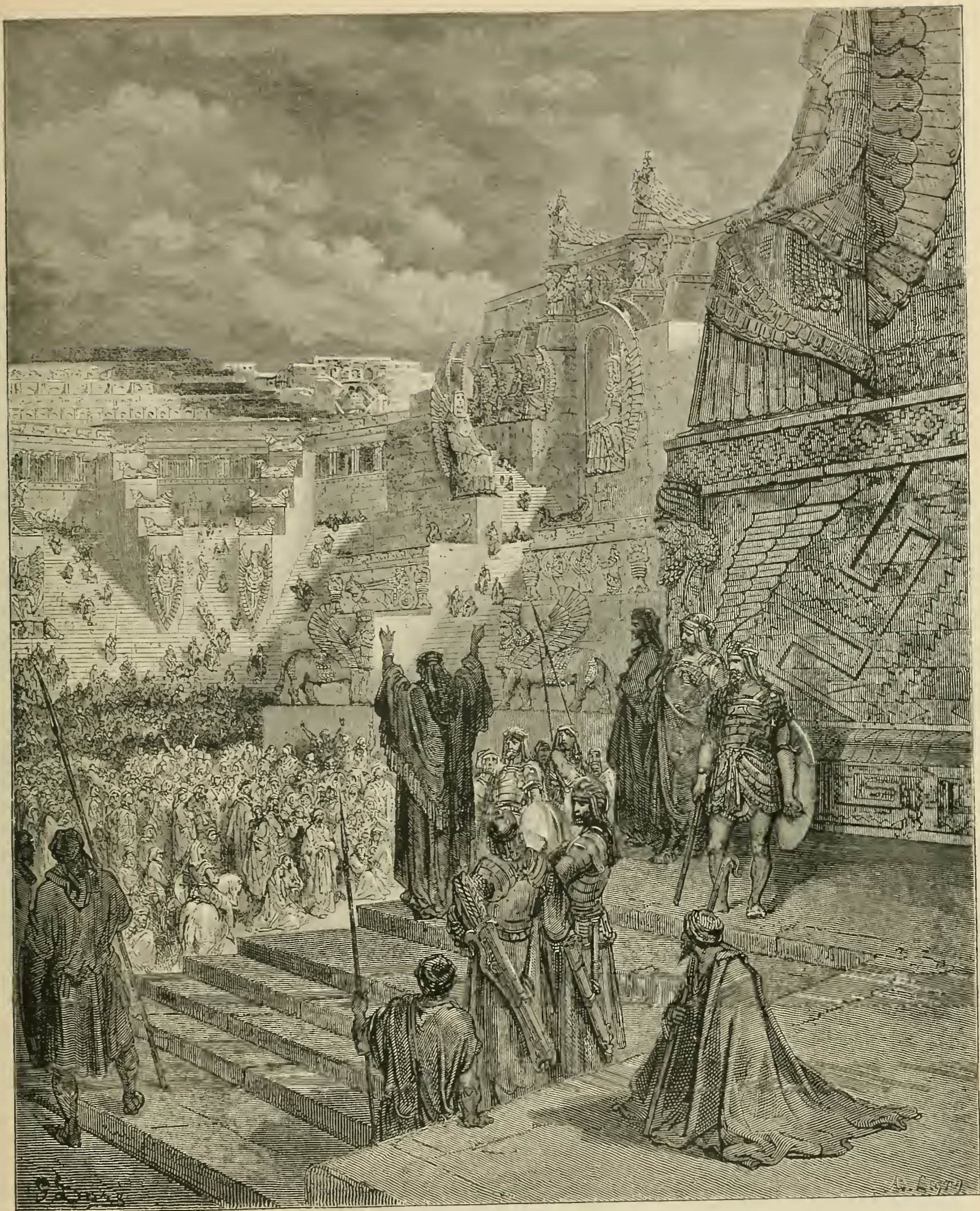
And Ezra and all the people who were to go with him, started from the river of Ahava on the twelfth day of the first month. They had to go through a wild, desert country, and enemies were waiting to rob them as they passed by. But the Lord watched over them and would not allow their enemies to harm them. So they went on their journey, and in about four months, safely reached Jerusalem; and there they offered up sacrifices to God who had brought them in safety from Babylon.

After this, some of the chief men among the Jews, came to Ezra, and told him, that the people of Jerusalem, and also the priests and the Levites, had disobeyed the Lord; for they had made friends with the heathen nations around them, and taken heathen women for their wives.

When Ezra heard their words, he was filled with sorrow; he rent his clothes and plucked off the hair of his head, and sat down in great distress.

Then he kneeled down and spread out his hands, and prayed, saying, O my God, I am ashamed to lift up my face to thee; because the sins of the children of Israel are so many and so great, that they are like a mountain reaching up to the skies. All our lives we have been sinning against thee, and because of our sins thou hast let the heathen nations gain the victory over us, and they have killed our people with the sword, and made us their captives, as we are at this day.

When Ezra had prayed and confessed the wickedness of the people, there came to him great numbers of men and women and children, who were weeping on account of the sins that had been done. After this the people came before Ezra and the chief elders, and confessed their sins, and promised to do what was right.



KING ARTAXERNES GRANTS PERMISSION TO ALL THE JEWS TO GO TO JERUSALEM.

KING AHASUERUS MAKES A DECREE.

THE Jews did not all go back to Jerusalem with Zerubbabel and Ezra: many of them continued to live in the land of Persia.

And the name of the king who then reigned over Persia was Ahasuerus. In the third year of his reign he made a great feast for his servants in the court, or garden, of his palace, that was in the city of Shushan, where the kings of Persia lived during the winter. Around the court were hung curtains of white and green and blue, which were fastened by cords and silver rings, to pillars of marble. The beds in the palace were made of gold and silver, and the pavement was of red and blue, and white and black marble. The persons at the feast drank out of vessels of gold, and the king's wine was given in abundance, so that every man might drink as much as he wanted.

Vashti, the queen, also made a feast for the women in the palace of king Ahasuerus. And on the seventh day of the king's feast, after he had drunk wine and was merry, he sent to bring Vashti before him, with the crown upon her head, that the princes and people might see her beauty. Now in Persia the women lived in a separate part of the house, by themselves, and never came out before men unless they wore veils. And when king Ahasuerus sent for Vashti, the queen, to come before all the princes and people, that they might see her face unveiled, she refused to obey the king's commandment.

Therefore the king was angry, and said to his wise men, What shall we do to queen Vashti, and how shall she be punished, because she has not obeyed the commandment of the king? One of the wise men answered, Vashti has done wrong, not only to the king, but also to all the princes and people of thy kingdom. For all the women of Persia will no more obey their husbands when they hear that king Ahasuerus commanded Vashti, the queen, to come in before him and she came not. Therefore let the king make a decree, and let it be written among the laws of the Medes and Persians, which cannot be changed, that Vashti shall come no more before the king; and let the king choose another woman for queen who is better than she. Then, when this decree shall be known throughout the kingdom, all the wives, both of rich men and of poor men, will obey their husbands.

And these words pleased the king and his princes, and the king did as the wise man had told him. For he sent letters through all the different provinces of his kingdom, commanding that every man should be ruler in his own house, and that this law should be made known to all the people. Then the king's servants came to him, saying, Let the king send officers to all the provinces of his kingdom, that they may gather together all the beautiful young women of Persia into the palace at Shushan; and let the one who pleaseth the king best be queen instead of Vashti. And the king did as his servants said.



QUEEN VASHTI REFUSES TO OBEY THE COMMAND OF KING AHASUERUS.

ESTHER IS MADE QUEEN.

NOW there was among the servants at the palace of king Ahasuerus a Jew named Mordecai, who had a cousin named Esther. She was a Jewess. Her father and mother were dead, but when they died Mordecai took Esther to his house, and since that time had brought her up as his own daughter. And the maid was fair and beautiful.

And it happened, when the king's commandment was made known through the land, and many young maidens were gathered together at Shushan, the palace, that Esther was brought there among them. But Esther did not let it be known that she was a Jewess, for Mordecai had advised her not to tell it.

When king Ahasuerus saw Esther, he loved her more than all the other maidens who were brought before him, so that he set the royal crown upon her head and made her queen instead of Vashti.

In those days, two of the king's officers, because they were angry with the king, wanted to lay hands on him and kill him. But Mordecai, who was a watchman at the king's gate, heard what they said, and told Esther, and Esther told the king. When the officers were examined their guilt was found out, and they were both hanged on a gallows. And what Mordecai had done to save the king's life, was written down in a book, where an account was kept of all the principal things that happened in the kingdom.

Now there was at the palace a servant named Haman. After these things, king Ahasuerus made Haman a great man, and set him above all the princes who were at the palace with him.

Haman hated Mordecai because he would not bow down before him, as all the servants at the king's palace had been commanded to do. And Haman determined to punish Mordecai, and not him alone, but to destroy all the Jews that were in Persia, so he persuaded the king to let him make a decree, and sign it with the king's seal, that on a certain day the people of Persia should kill all the Jews in the kingdom.

When Mordecai heard of the decree that Haman had made, he was filled with sorrow; and he sent and told queen Esther.

Now it happened one night that the king could not sleep, and he called for the book in which was written down an account of the principal things that had occurred in the kingdom, and read there that Mordecai had, a long time before, saved the king's life.

And the king asked Haman, What shall be done for the man whom the king wants greatly to honor? Then Haman said to himself, The king means me. Therefore he answered the king, saying, Let the royal robes that the king wears, and the horse that he rides, and the crown that is set on his head, be brought to the man whom the king wants greatly to honor. And let him wear the king's robes, and his crown, and let him ride upon the king's horse; and let one of the most noble princes lead the horse through the streets of the city.

Then the king said to Haman, Make haste and do to Mordecai, the Jew, as thou hast said. Then Haman, because he dared not disobey the king, took the king's robes, and his horse, and his crown, and brought them to Mordecai, and led him on horseback through the streets of the city.



HAMAN BRINGS MORDECAI, RIDING UPON THE KING'S HORSE, THROUGH THE STREET OF THE CITY.

HAMAN IS HANGED ON THE GALLOWS MADE FOR MORDECAI.

AFTER Haman had led Mordecai, on horseback through the streets of the city, he made haste to his own home, full of shame, and with his face covered, so that no one might know him. But Mordecai came and sat down again, humbly, in his place by the king's gate.

And Haman told his wife and all his friends what had happened to him. While he was yet talking with them, the king's messenger came to bring him to a banquet that Esther had made ready. Now Esther had chosen this time to tell the king, that the decree Haman had made against the Jews, would cause her, and her people, to be slain; but Haman did not know this.

So the king and Haman came to the banquet of Esther, the queen. And the king said,—for he knew that she wanted to ask a favor of him, What is thy petition, queen Esther? and what is thy request? for it shall be given thee, even to the half of my kingdom. Esther answered, If the king be pleased with me, this is my request, that the king will save my life, and the lives of all the Jews. For evil things have been spoken against us, which are not true, and I and my people have been sold to be destroyed, to be slain, and to perish. King Ahasuerus said, Who is the man that has dared to do these things? Esther answered, Our enemy is this wicked Haman.

Then Haman was afraid before the king and the queen. And the king arose from the banquet in great anger, and went out into the palace garden. When he came back again, Haman had fallen down before the queen to beg for his life.

Now Haman had caused a gallows to be made, fifty cubits high, on which to hang Mordecai, the Jew. This was done before he knew that the king wanted to honor Mordecai. Then one of the king's officers said to the king, Behold the gallows, which Haman made ready for Mordecai, who saved the king's life. And the king said, Hang him upon it. So they hanged Haman on the gallows that he had made ready for Mordecai.

On the same day, king Ahasuerus gave to Esther the house in which Haman had lived. And Mordecai was called in before the king, for Esther told him that Mordecai was her relation, and how kind he had been to her. And the king took off his ring, which he had before given to Haman, and gave it to Mordecai. And Esther made Mordecai ruler over the house that had belonged to Haman.

But Esther was still troubled, because the decree which Haman had written, and sealed with the king's seal, had been sent out to all the provinces, and the day on which the Jews were to be slain was near at hand.

Now even the king himself could not alter this decree, because no law or decree of the Medes or Persians could ever be changed. But Ahasuerus, the king, commanded that another decree should be written, in which permission was given to the Jews to gather themselves together in every city, and to slay and destroy all who should try to harm them.

And on the thirteenth day of the twelfth month the Jews took their swords, and gathered themselves together in every city, to fight for their lives; and they gained the victory over all who came out against them. But on the fourteenth and fifteenth days they rested from fighting against their enemies. So God saved Esther and her people from those who had hoped to destroy them.



QUEEN ESTHER ACCUSES HAMAN BEFORE THE KING.

THE PEOPLE REBUILD THE WALLS OF JERUSALEM.

NINETY years had passed away since Zerubbabel, and those who were with him, went up to Jerusalem. Artaxerxes was king over Persia, and Nehemiah, a Jew, was his cup-bearer, who carried his wine-cup to him when he wanted to drink. While Nehemiah was in the palace at Shushan, some men came there from the land of Judah; and Nehemiah asked them about the Jews in that land, and about Jerusalem. The men told him that the Jews were in great affliction; that the walls of Jerusalem were still in ruins, and that the gates of the city had never been set up.

When Nehemiah heard this, he wept. And he fasted and prayed for the Jews: he prayed also that God would make king Artaxerxes willing to do what he should ask of him; for Nehemiah was going to ask the king to send him to Jerusalem, that he might build up the walls, and help the Jews who were there.

After this, as king Artaxerxes was sitting one day in his palace, Nehemiah took the wine-cup and handed it to him to drink. And Nehemiah looked sad; the king noticed it, and said to him, Why is thy face sad, seeing thou art not sick? Surely thou hast some sorrow in thy heart.

Then Nehemiah told the king that he was sad because he had heard that the walls of Jerusalem were in ruins, and its gates burned with fire. And he said to the king, If it please thee, I pray thou wilt send me to Jerusalem, that I may build up its walls. The king said (while the queen was sitting by him), How long will thy journey take thee? and how soon wilt thou return? When Nehemiah had told him, the king gave him permission to go.

And Nehemiah came safely to Jerusalem. After he had been there three days, he rose up secretly in the night, so that his enemies might not know it, and went out to examine the walls of the city, and see if what had been told him about them was true: and he found that it was true, for they were broken down and in ruins. Afterward he spoke to the people, saying, You see the danger and distress we are in, with no wall to guard us. Come, let us build up the wall, that we be no longer afraid of our enemies. And they said to one another, Let us rise up and build. So they began to build the wall. The priests, the Levites, the people, and even some of the women of Israel, helped in the work.

Now there were two wicked men named Sanballat and Tobiah who were enemies to the Jews: they lived in the provinces that were near to the land of Judah. And when they heard that Nehemiah had come to build up the walls they were angry, and they said, with others; We will go and fight against them; but we will go suddenly, so that they may not know we are near until we come among them and slay them, and cause the work to cease. But the Jews were told of their coming; and Nehemiah set the men of Israel behind the wall, with their swords, their spears, and their bows. And he said to them, Be not afraid; remember that the Lord will help you. Fight, therefore, for your wives, your children, and your homes. And when their enemies heard that the Jews had made ready for them, they did not come against the city.

So Nehemiah and the people kept on working at the wall, and they finished it in fifty-two days. And Nehemiah went back to Persia, as he had promised the king, but afterwards he returned to Jerusalem again.



NEHEMIAH GOES BY NIGHT TO THE WALLS OF JERUSALEM AND FINDS THEM IN RUINS.

THE JEWS SERVE OTHER KINGS.

WE learn from other books than the Bible, that the Jews continued to be servants to the kings of Persia for nearly a hundred years after Nehemiah returned from Babylon. Then Alexander, a great general, who was at war with Persia, brought an army, and took Jerusalem, and the Jews served him for nine years.

After his death they were servants to the kings of Egypt for more than a hundred years. Some of these kings treated the Jews kindly; but, at last, one of them came to Jerusalem, and seeing how beautiful the temple was, he determined to go, not only into its courts, but into the building itself, where the priests alone were allowed to go. The priests begged him not to disobey God by doing this, and the people cried out with fear and sorrow when they saw him going; still he went on until he came to the holy place. But while he was there, God sent such great terror and weakness upon him, that he had to be carried out like one almost dead. In his anger at not being permitted to do as he wished, he treated the Jews very cruelly, making slaves of some and putting others to death.

After this the Jews refused to obey the kings of Egypt, and served the kings of Syria for over thirty years. The one whom they first served was good to them as long as he lived. But after he died, his son, Antiochus, hearing they had rebelled against him, came with an army and took Jerusalem, not sparing the people, but putting both old and young to death. In three days forty thousand of them were slain, and as many more sold to be captives.

Two years afterward, he sent Apollonius, one of his generals, with twenty-two thousand men, against Jerusalem. Apollonius came into the city, and waiting until the Sabbath-day, when he knew the Jews would not fight against him, he set his soldiers upon the people, commanding them to kill the men, to take the women and children captive, to rob the houses, and to throw down the city walls. The soldiers obeyed his commands, putting so many of the Jews to death, that the streets of the city and the courts of the temple ran with their blood.

But not satisfied with what he had already done to show his fury against them, the king of Syria afterward made a decree forbidding the Jews to offer up sacrifices to God. He sent an officer to Jerusalem who drove them away from the temple and made it a place to worship idols in. Heathen altars were set up in every city of the land, and the Jews who would not sacrifice upon them were punished. One of their elders, an old man named Eleazar, was forced to take swine's flesh into his mouth, which the Lord had commanded the Jews not to eat. When he spat it out he was beaten to death.

Seven brothers, with their mother, were taken by the king and scourged, to make them eat swine's flesh. But the eldest brother spoke to the king, saying, We will not eat of it, for we would rather die than disobey the laws of God. Then the king, in great anger, commanded that his tongue should be cut out, and parts of his feet and hands cut off, and afterward that he should be burned slowly over a fire as long as there was any life in him. As soon as he was dead, the other brothers were asked whether they would obey the king; and as they refused, were one by one tortured and put to death, and their mother also slain.



A MOTHER AND HER SONS ARE CRUELLY PUT TO DEATH.



ELEAZAR IS SLAIN BECAUSE HE WILL NOT EAT SWINE'S FLESH.

THE MACCABEES LEAD THE JEWS AGAINST THEIR ENEMIES.

THERE was among the Jews, a family called the Maccabees. The father, who was a priest, had five sons. He loved the worship of God, but hated the worship of idols; and he killed one of the king's servants for setting up an idol's altar in the city where he lived. Then he fled with his sons to the mountains. There many of the Jews came to him until he had gathered around him a little army, with which he fought against their enemies.

But being an old man he could not bear the hardships of war, and feeling that the time was near for him to die, he called his sons to give them his blessing. And he told them not to fear the Syrians, but to be brave, and go out to battle against them, trusting in God, and obeying the words of his law.

The sons, after their father was dead, obeyed his command. They led the people against their enemies and drove them away from the temple. Then the Jews came back to the temple and destroyed the idol's altar which the Syrians had built; and they cleansed the temple and began to worship God there again. After this they gained more victories over their enemies until they were free; and they had kings of their own, of the family of the Maccabees, to rule over them for nearly a hundred years.

But now, when God had helped them and made them free once more, they forgot him, and, instead of obeying his command to love one another, they grew proud and selfish, and had wars and battles among themselves. At last, while two brothers, the sons of their former king, were quarreling as to which should rule over the people, the Romans came with an army and took Jerusalem, and broke down its walls; and the Jews were made servants to the Romans, as they had been before to the Egyptians and the Syrians.

The Romans sent a general, named Herod, to be their king. He was not one of the children of Israel, yet he pretended to believe in their religion and to worship God as they did. He was, in truth, a fierce and cruel man who cared only to be ruler over the people, and to keep all the power to himself. That he might do this, he put many persons to death, among them his wife and two of his own sons.

After he had been king eighteen years, finding that the Jews hated him for his wickedness, he determined to build up the temple anew, by doing which he hoped to please them, and make them more willing to have him rule over them. The temple which then stood on mount Moriah, was the one built by the Jews after they had returned with Zerubbabel from Babylon. It was nearly five hundred years old, and much broken and decayed. Herod took it down, and built it up again with great stones of white marble. These he covered, in some places, with plates of silver and gold. The building was very splendid, and shone so brightly under the morning sun that it dazzled the eyes of those who looked on it.

HEROD'S TEMPLE.

THE inside of the temple that Herod built was divided, as it had been before, by the curtain called the veil, into two rooms: one of them being the holy place, where the golden altar, the golden table, and the golden candlestick stood; and the other, the most holy place, where the ark used to stand. But the ark had been lost, long before (as we suppose), when the Jews were carried captive to Babylon, on account of their sins. They had no ark now to bring into the most holy place, and we are told that this was empty, except that a stone lay on the spot where the ark should have been.

Outside of the temple was the court called the court of the priests, where the altar of burnt offering and the laver stood. And outside of this court was another, called the court of Israel, where the men of Israel might come. Beyond this was a third court, called the court of the women, because the women of Israel might go there. And outside of this, and around all the others, was a very large court, called the court of the Gentiles, because the Gentiles, that is, the people of other nations beside the Jews, were allowed to go into it.

Nine large and splendid gates opened into these courts; one, more splendid than the rest, was called the Beautiful Gate. It was seventy-five feet high and covered with Corinthian brass, which, at that time, was more costly than silver or gold. Around the different courts, walls were built; that around the court of the Gentiles was twenty-five feet high. On the inside of this wall were wide porches with flat roofs, which rested on marble pillars so large, that three men with their arms stretched out could hardly reach around one of them. The floor of the porches was paved with different colored marble. One of the porches was called Solomon's, because it stood over a very high wall which Solomon had built up from the valley below. These porches made a beautiful covered walk for the people in hot or stormy weather; while in pleasant weather they walked upon their flat roofs, from which they had a view of the temple, the city, and the mountains that were around Jerusalem.

The Jews did not go into the temple itself to worship; only the priests were allowed to go there. The people worshipped in the courts of the temple, and when they said they were going up to the temple, they meant they were going up to its courts. The way up to these, on the top of mount Moriah, was by high flights of steps.

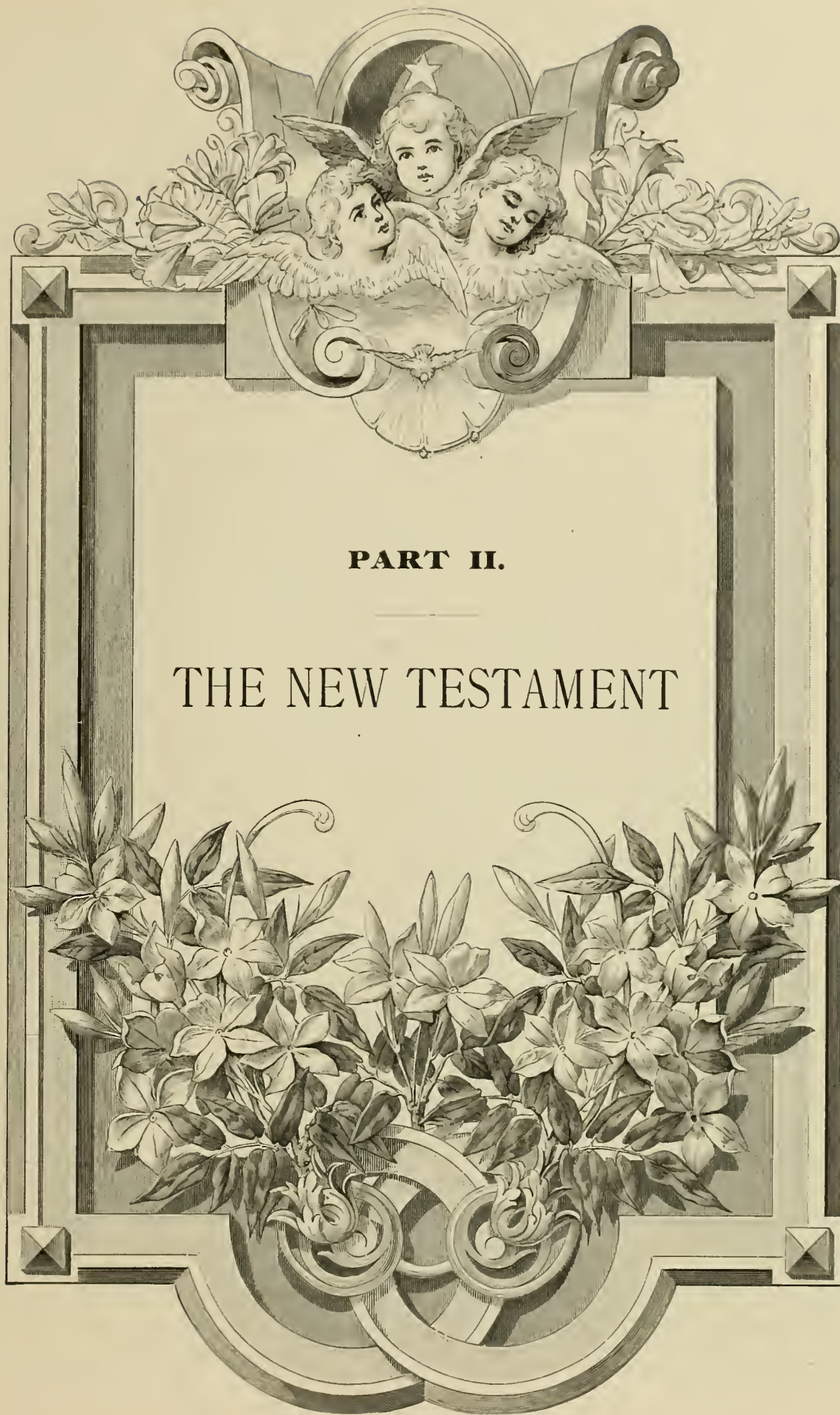
Herod had eighteen thousand men at work on the temple and its courts, and it took him over nine years to build them.



THE MACCABEES FLEE TO THE MOUNTAINS AND AN ARMY GATHERS AROUND THEM.



THE JEWS, LED BY THE MACCABEES, DRIVE OUT THE IDOLATORS.



AN ANGEL FORETELLS THE BIRTH OF JOHN THE BAPTIST AND OF JESUS.

GOD promised, when Adam and Eve first sinned in the garden, that a Saviour should come. The prophets who lived afterward, also told the children of Israel that he was coming. But before he came, they said, John the Baptist would be sent to tell the people to make ready for him by repenting of their sins.

While Herod was king in Judea there lived a priest named Zacharias. His wife was named Elizabeth. They were both of them old, and the Bible tells us, were righteous and careful to obey all God's commandments. But God had never given them a child.

While Zacharias was in the temple he saw an angel standing beside the golden altar. When he saw him he was afraid. But the angel said, Fear not, Zacharias, for God will give to thee and thy wife, Elizabeth, a son, and thou shalt call his name John. He shall not drink wine or any strong drink, and shall be filled with God's Holy Spirit from the time he is born. He shall tell the children of Israel of the Saviour who is coming, and shall teach many of them to repent of their sins and obey him.

Then Zacharias said to the angel, But how shall I know that these things will be? The angel answered, I am the angel Gabriel, who live in heaven and stand before God, to do whatever he commands me, and he has sent me to tell thee this good news. And now, because thou hast not believed it, thou shalt be punished by being dumb and unable to speak, until the words I have spoken come true.

And the people who were waiting in the courts of the temple for Zacharias to come out of the holy place, wondered what kept him so long. When he came they saw that he could not speak. But he made them understand, by signs, that he had seen a vision.

Six months after this God sent the angel Gabriel into the city of Nazareth, to a young woman named Mary. She was a cousin of Elizabeth, the wife of Zacharias, and was descended from king David. When Mary saw the angel, she was troubled, for she knew not why he had come. But he said, Fear not, Mary; for God has greatly blessed thee. Thou shalt have a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of God. And God will make him king over those who love him, forever. To thy cousin Elizabeth, also, God has promised a son. Mary answered the angel, saying, I am the servant of the Lord, let it be done to me as thou hast said. And the angel departed from her.

God gave to Zacharias and Elizabeth, the son he had promised them.

They called him John, as the angel had told Zacharias to do; the boy grew, and the Lord blessed him, and he lived in the lonely wilderness, away from the rest of the people, until he was a man, and the time had come for him to preach to the Jews, and tell them about Jesus. For this little child, whom God had given to Zacharias and Elizabeth, was John the Baptist.



THE ANGEL GABRIEL APPEARS TO MARY.

JOSEPH AND MARY GO TO BETHLEHEM.

THE Jews were servants to the Romans: they had to obey whatever the emperor of Rome commanded. And now he made a decree that all the Jews should be enrolled, or have their names written down, and he commanded each one of them to go to the city where his fathers had lived, so that the Roman officers might take down his name there. Therefore every one went to his own city.

And Mary, with Joseph her husband, went out of Nazareth, where their home was then, to Bethlehem, where David used to live, because they were descended from king David. When they came to Bethlehem, there was no room for them at the inn: it was already full, and they went into the stable to sleep.

And while they were there, God gave to Mary the son which the angel had promised her. It was in the stable in Bethlehem that the infant Jesus was born. And Mary his mother, wrapped him round with swaddling clothes, or bands, and laid him in a manger.

There were in that country shepherds, who staid out in the field watching over their flocks all night. And the angel of the Lord came down to them, and a bright light shone around them, and they were afraid. But the angel said, Fear not, for I bring you good news which shall give joy to all people. Because there is born for you this day, in the city of David, a Saviour, who is Christ the Lord. And this is the way you shall know him: You shall find him wrapped in swaddling clothes, and lying in a manger. When the angel had said this, suddenly there was a multitude of angels with him, who praised God, saying, Glory be to God on high, and on earth peace, good will toward men.

After the angels had gone from them up into heaven, the shepherds said one to another, Let us go now to Bethlehem, and see these things of which the angel has told us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And they saw the child, and afterward went out and told others what the angel had said to them about him. And all whom they told wondered at what they said. Then the shepherds returned to their flocks again, praising God for what they had seen and heard.

When the babe was eight days old, his parents called his name Jesus, as the angel had commanded; and they dedicated him to the Lord. For although he was the Son of God, yet he came on the earth to be like one of us, and to set us an example in all things, of what we ought to do.



JESUS IS BORN IN BETHLEHEM OF JUDEA.

HEROD TELLS THE WISE MEN TO SEEK JESUS.

JOSEPH and Mary brought Jesus to Jerusalem, and took him to the temple, and offered up a sacrifice of turtle-doves, or young pigeons. And there was a man in Jerusalem named Simeon. He was a good man who feared God, and who was expecting Jesus to come into the world from what the prophets had written about him. And the Holy Spirit had promised Simeon that he should not die until he had seen Jesus. And now the Spirit told Simeon to go into the temple, and when Joseph and Mary brought in the child, Simeon took him up in his arms, and said, Now, Lord, thy promise has come true, and I can die in peace, because I have seen the Saviour.

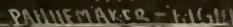
And there was a woman named Anna, a prophetess. She was a widow of great age, and she lived near to the temple, so that she might worship there day and night. While Simeon was speaking, she also came into the temple where Jesus was, and thanked God because he had let her see him. And she went out, and spoke of him to others who were looking for the coming of the Saviour.

And there came to Jerusalem wise men from some far off eastern country, who asked the people, saying, Where is he that is born to be king of the Jews? for we have seen his star in the sky, and are come to worship him. God had sent a star that shone over the land where these wise men lived, so they might know that Jesus was born; and they had come to Jerusalem seeking him. But when they reached there they did not see Jesus; therefore they asked the people where they might find him.

Herod heard what they said, and was troubled because they called Jesus, King. He was afraid that the child which was born, might some day be made king over Judea instead of himself. Therefore, he also, wanted to know where Jesus was.

And he gathered together some learned men whom he knew had studied the Scriptures, and asked them to tell him where Christ should be born. They answered, In the city of Bethlehem, for so the prophet has said. Then Herod called the wise men to him, and sent them to Bethlehem, saying, Go and look diligently for the young child, and when you have found him bring me word, that I may come and worship him also. But he said this, not because he wanted to worship Jesus: it was because he wanted to put him to death.

After Herod had spoken to them, the wise men departed from Jerusalem, and went toward Bethlehem. And as they went, the star which they had seen in their own land, appeared to them again. When they saw the star, they were filled with joy, for it moved on before them, and showed them the way, till it came and stood over the house where the young child was. And they went into the house and saw the young child with Mary his mother, and they bowed down and worshipped him.



THE WISE MEN FOLLOW THE STAR.

JOSEPH AND MARY GO TO JERUSALEM.

THE wise men who came from a far country, brought presents for Jesus, of such things as were precious in the country where they lived. And when they had opened these things, they gave to him gifts of gold, and frankincense, and myrrh. But God spoke to them in a dream, and commanded them not to go back to Herod; therefore they returned to their own country by another way.

When Herod found that the wise men had disobeyed him, he was very angry, and sent his servants to Bethlehem and slew all the little children there, that were two years old or younger, for he hoped that among them Jesus would be slain. But before Herod's servants came, the angel of the Lord told Joseph to take the young child and his mother and flee into Egypt. And Joseph arose in the night and fled into Egypt; and he stayed there till Herod was dead. Then the angel spoke to him again, saying, Arise, and go back into the land of Israel, for they are dead who sought to destroy the young child. And Joseph did as the angel commanded, and he and Mary and the young child came and lived in the city of Nazareth.

Joseph and Mary used to go every year to Jerusalem, to keep the feast of the passover; and when Jesus was twelve years old, he also went with them. After the days of the feast were ended, they started on their journey back to Nazareth. Now people who went to the passover, used to travel in companies; friends and neighbors would go up to Jerusalem together: some of them rode on mules and horses, perhaps, but many of them walked all the way. It was with such a company as this that Joseph and Mary started to return to Nazareth, and they thought that Jesus was among those who journeyed with them. So they went on till evening; then they looked for him, but could not find him. Therefore they left the company they journeyed with, and went back to Jerusalem. They had been one day in coming to the place where they missed him; it took them one day more to go back to Jerusalem, but on the next, or the third day, they found him at the temple, talking with the doctors, or wise men, hearing what they said, and asking them questions.

And all who heard Jesus were astonished at the things that he spoke, for he was only a child, but those whom he talked with were men of great learning. And his mother said to him, Son, why hast thou treated us so? Thy father and I have been looking for thee, anxious and sorrowful. He answered, Why have you looked for me? Did you not know that I must be about my Father's business? He meant that he must be doing what his Father in heaven had sent him on earth to do. For God had sent him to teach men and explain the Scriptures to them, before he should die on the cross for their sins. Then Jesus returned with his parents to their home in the city of Nazareth.



HEROD CAUSES THE CHILDREN THAT ARE IN BETHLEHEM TO BE SLAIN.



JOSEPH TOOK THE YOUNG CHILD AND HIS MOTHER AND DEPARTED INTO EGYPT.



JESUS IN THE TEMPLE WITH THE LEARNED MEN.

JOHN THE BAPTIST PREACHES TO THE PEOPLE.

WHEN the time had come for John to preach to the people, God commanded him to go and tell them to make ready for the Saviour by repenting of their sins. John lived in the wilderness. His clothes were made of the coarse hair that grows on the back of the camel, and were fastened around his waist by a girdle or belt of leather. He had for his food the insects called locusts, which he found out in the wilderness, and the honey which the wild bees left among the rocks, and in the hollow trees.

A great multitude of people came to hear him. And he preached to them, and told them that the Saviour, who had been promised, was soon coming among them, and that he would save the righteous, but destroy the wicked. Many who heard John preach, repented, and were baptized by him in the river Jordan.

Herod, who slew the little children in Bethlehem, was dead, and his son Herod was ruler over that part of the land called Galilee. This Herod, like his father, was a wicked man. He had married Herodias, his brother's wife, while his brother was yet alive.

John the Baptist told Herod that this was wrong. Then the woman, whose name was Herodias, was angry and would have persuaded Herod to kill him, but she could not. For Herod was afraid to kill John, because he had heard him preach, and knew that he was a holy man. Yet to please Herodias, he took John and bound him, and shut him up in prison. And while John was in prison, Herod, on his birthday, made a great feast for the lords, high captains, and chief men of Galilee. And Salome, the daughter of Herodias, came in and danced before them. Then Herod was greatly pleased with her, and said, Ask of me whatever thou wilt, and it shall be given thee, even to the half of my kingdom.

And Salome went to her mother and said, What shall I ask? Her mother answered, Ask the king to command that John the Baptist's head be cut off, and brought to thee here in a large dish. And Salome came back in haste to the king, saying, I want thee to give me presently, in a large dish, the head of John the Baptist. Then Herod was very sorry, yet because he had promised her, and because the men who were with him had heard him do so, he would not refuse. And immediately he sent one of his soldiers who cut off John's head in the prison, and brought it in a large dish to Salome, and she gave it to her mother. When John's disciples heard of it, they came and took up his dead body and laid it in a tomb, and went and told Jesus.



THE DAUGHTER OF HERODIAS RECEIVES THE HEAD OF JOHN THE BAPTIST.

JESUS IS TEMPTED BY SATAN.

SATAN went out into the wilderness to tempt Jesus, as he had tempted Eve in the garden of Eden. And he came to him and said, If thou art the Son of God, change these stones that are lying on the ground into bread, so that thou mayest have food, because thou art hungry. But Jesus knew why Satan had come, and he would not make the stones into bread to obey him. He told him it was written in the Bible that we must be more careful to obey God, and do what is right, than even to get bread when we are hungry.

Next Satan took Jesus into Jerusalem, and up on to a very high part of the temple. And he said to him, If thou art the Son of God, cast thyself down, for it is written in the Bible that the angels shall hold thee up as thou art falling, lest thou be dashed against a stone. But Jesus said it was also written in the Bible, that we must not put ourselves in danger, only to try whether God will save us from harm.

Then Satan set before Jesus his principal temptation. He took him up on to a high mountain, and showed him all the kingdoms of the world at the same time, with their beautiful cities, their mighty armies, and their great riches: and he said to him, All these will I give thee for thine own, if thou wilt kneel down and worship me. It was to try and make Jesus do this, that Satan had come out in the wilderness.

He cared little whether Jesus turned the stones into bread, or cast himself down from the temple. But he cared a great deal that Jesus should be willing to obey him, and take him for his master. This was the reason why he promised to give him all the kingdoms in the world (though they were not his to give) if he would only kneel down and worship him. But Jesus answered him, saying, Go from me, Satan, for it is written in the Bible, Thou shalt worship the Lord thy God, and him only shalt thou serve. When Satan saw that he could not make Jesus obey his words, he departed from him, and behold, angels came and waited on him.

And Jesus returned to the river Jordan where John was. When John saw him coming, he said, Behold the Lamb of God! He called Jesus the Lamb of God, because he was to be offered up as a sacrifice on the cross, as lambs were offered up on the altar. And two men who heard John say this, followed Jesus. Jesus spoke to them, and took them to the place where he dwelt, and one of them, named Andrew, brought his brother Peter also. The next day two others, named Philip and Nathaniel, followed him. All these men came to Jesus that he might teach them; therefore they were his disciples, for a disciple is a person who learns something from another.



JESUS IS TAKEN UP INTO A HIGH MOUNTAIN AND IS SHOWN ALL THE KINGDOMS OF THE EARTH.

THE FIRST MIRACLE.

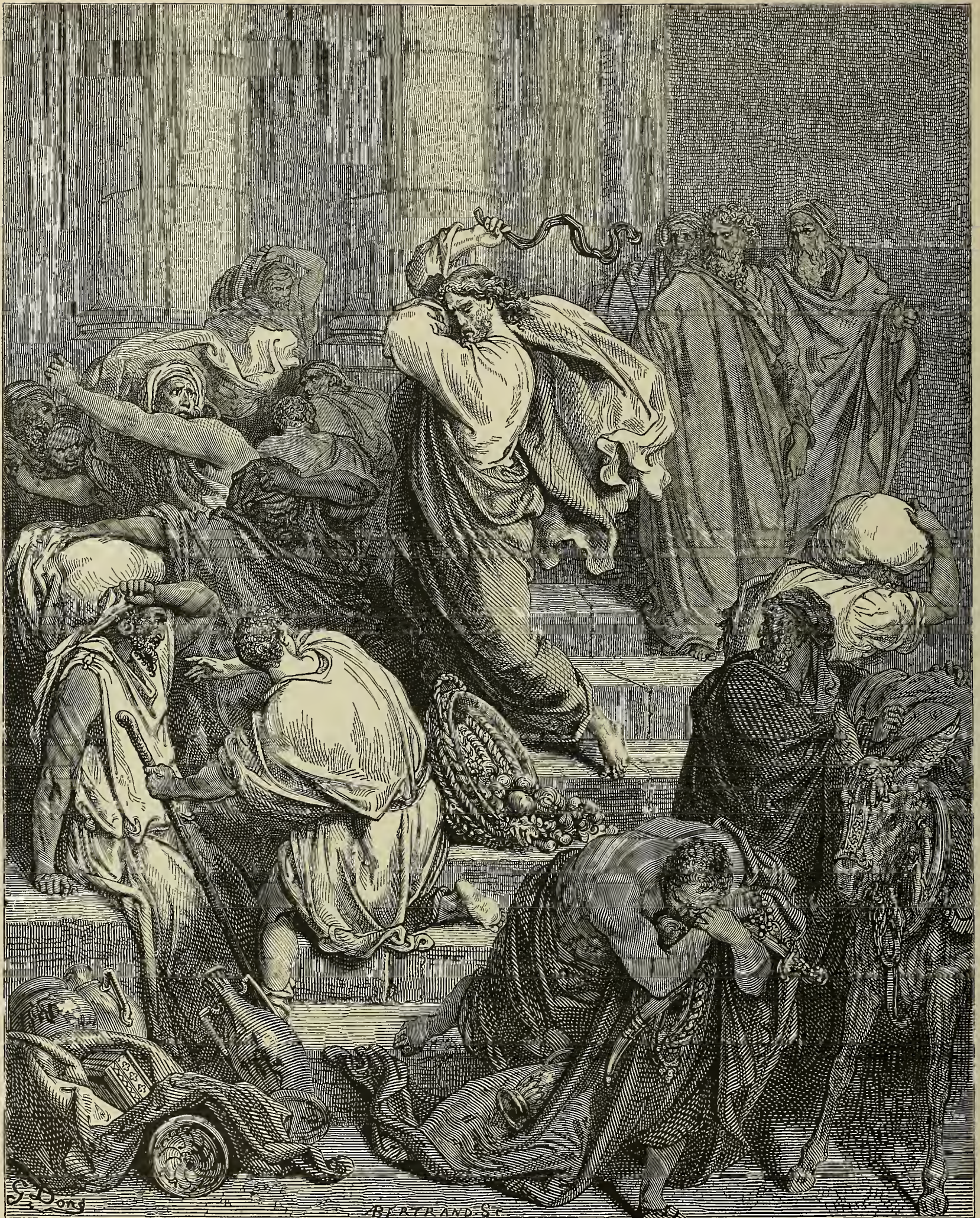
JESUS went into the city of Cana, which was in that part of the land called Galilee, and there was a marriage in the city. The mother of Jesus was there, and both Jesus and his disciples were invited to the marriage. And a feast was made ready for all who should come. Food was prepared for them to eat, and wine for them to drink; but before the end of the feast the wine was all gone. And when they wanted more, the mother of Jesus said to him, They have no wine. Then she said to the servants, Whatever he tells you to do, do it.

Now there were in the house six water-pots made of stone, such as the Jews kept to hold water. Jesus said to the servants, Fill the water-pots with water. And they filled them up to the brim. Then he said, Take some out now, and carry it to the chief man of the feast. And when they did so, the water was changed into wine. But the chief man, or ruler of the feast, did not know that Jesus had changed it into wine, (yet the servants knew), therefore when he tasted of the water that was made wine, he called the bridegroom to him and said, Other persons when they give a feast, set the good wine on the table first, and after men have had enough, they bring out that which is worse; but thou hast kept the good wine until now. This was the first miracle that Jesus did to show his power to the people. And when his disciples saw it, they believed that he was the Son of God.

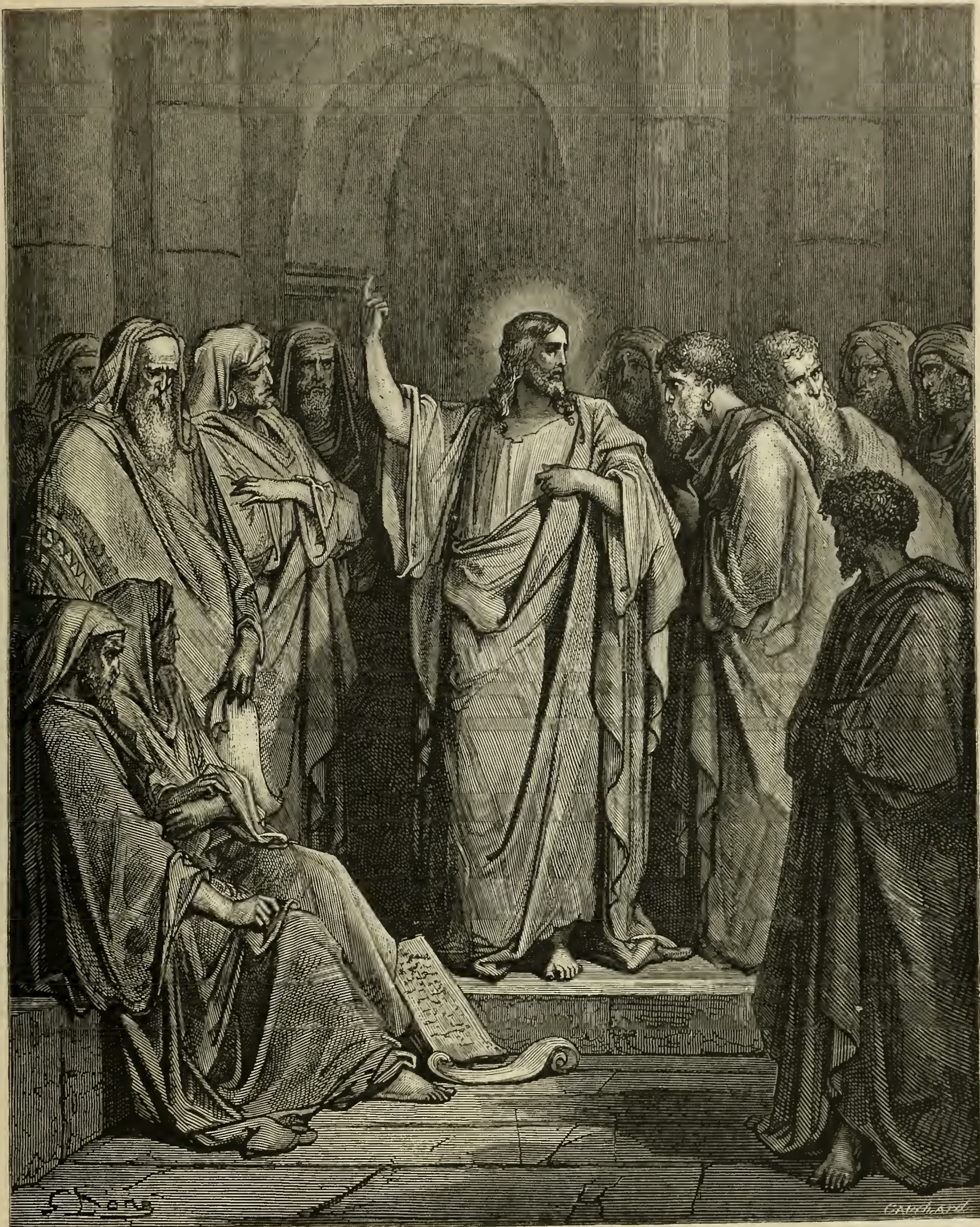
The time was near for the feast of the passover, and Jesus went up to Jerusalem to keep it. When he came to the temple, he found in the court of the Gentiles, men who had brought oxen and sheep and doves there, to sell for sacrifices; and other men who had tables on which were pieces of silver money. This money was Jewish money, and was called the half shekel. We are told that each Jew gave one of these half shekels to the priests, every year, to buy sacrifices with, or whatever else was needed at the temple. The men at the tables were money-changers; they exchanged, or sold, the half shekels to those Jews who wanted to give them to the priests. But Jesus was much displeased to find men selling in the court of the temple, and he made a scourge, or whip of small cords, and drove them all out, and also the sheep and the oxen. And he poured out the changers' money on the ground, and threw down their tables, and said to those who sold doves, Take them away, make not my Father's house a place to buy and sell in. And while he was at the feast of the passover, many believed on him when they saw the miracles that he did.



THE MARRIAGE FEAST IN CANA. JESUS TURNS WATER INTO WINE.



JESUS DRIVES FROM THE TEMPLE THE MONEY CHANGERS AND SELLERS OF DOVES.



JESUS TEACHES THE PEOPLE.

JESUS AND HIS DISCIPLES GO INTO GALILEE.

JESUS and his disciples went into a part of the land called Galilee. On the way there, they came to a city named Sychar. Just outside of the city was a well, called Jacob's well, where the people came to get water.

It was in the hot part of the day, and Jesus being wearied with his journey, sat down by the well. His disciples had gone into the city to buy food, and had left him alone.

And a woman came out of the city, carrying her pitcher to draw water. Now this woman was a sinner. She did not love God in her heart, and had done many things to displease him. Jesus knew this, for he sees all our hearts and knows of everything that we have done. And he talked with the woman, and told her of some of the things she had done, long ago, to displease God.

Then she was surprised, and said, Sir, I see thou art a prophet. She meant that he was a person whom God told of things which other people did not know. And she said to Jesus, I know that the Saviour is coming into the world. When he comes he will tell us all things. Jesus said to her, I that speak to thee am he.

Then the woman left her pitcher and made haste back to the city, and said to the people, Come and see a man who told me all the things that ever I did. Is not this the Saviour? And the people went out and saw Jesus, and begged him to come into their city.

So he came there and stayed with them three days. And they listened to the things that he taught them. Then they said to the woman, Now we believe on him, not because thou didst tell us about him, but because we have heard him ourselves, and know that he is the Saviour who has come down from heaven.

From that time Jesus began to teach all the people in the land of Israel, telling them that the Judgment day was coming, and that they should repent of their sins and believe in him.



JESUS TALKS WITH A WOMAN OF SAMARIA AND REVEALS HIMSELF TO HER.

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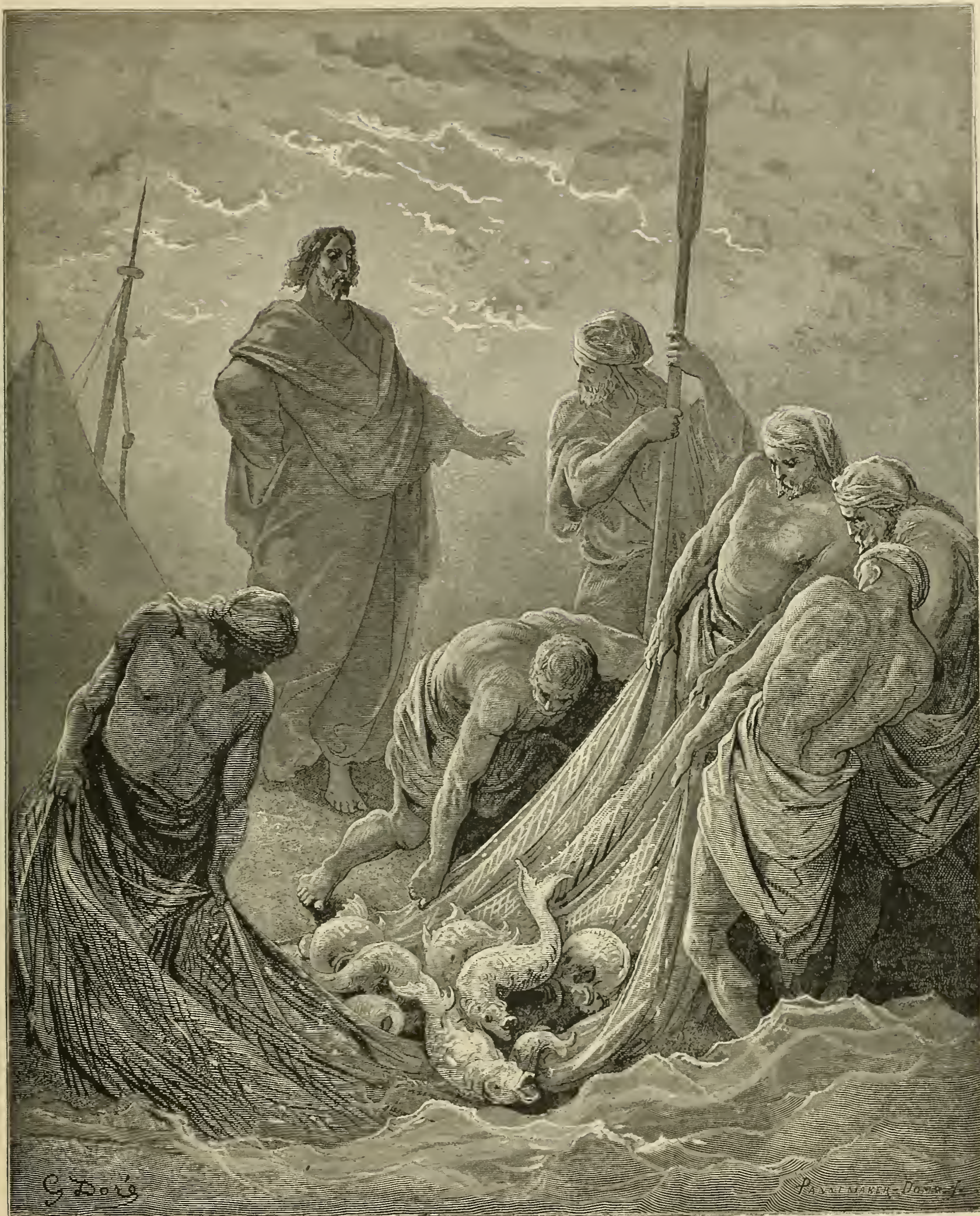
JESUS GOES TO CAPERNAUM.

JESUS went down to Capernaum, which was a city by the sea of Galilee, and great numbers of people came there to hear him. As he stood by the sea, they crowded upon him. And he saw two boats on the shore, but the fishermen had gone out of them and were mending their nets. Then Jesus went into one of the boats, which was Peter's, and asked him to push it out a little way from the land. And he sat down, and taught the people out of the boat.

When he had done teaching them, he said to Peter and to Andrew, his brother, Sail out now on the sea, and let down your nets into the water to catch fish. Peter answered, Master, we have been laboring all night, and have caught nothing; yet, at thy command, I will let down the net. When they had done this they caught a great multitude of fishes, so that the net broke. Then they beckoned to their partners, who were in the other boat, by the shore, that they should come and help them. And they came, and filled both boats with the fish, until they began to sink.

When Peter saw the miracle which Jesus had done, he kneeled down and worshipped him, saying, I am a sinful man, O Lord. For he was astonished, and so were his partners, James and John, at the multitude of fishes they had taken. Jesus did this miracle so that these men might see it, and believe on him and know that he was the Son of God, because he had chosen them to be his disciples, and to go with him wherever he should go. And he said to them, Come with me. Then they left their boats and their nets and all that they had, and followed him.

On the Sabbath day, Jesus went into the synagogue and taught the people. A man was there who had an evil spirit. And he cried out to Jesus, saying, Let us alone: what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee, that thou art the Son of God. Jesus said to the evil spirit, Be still, and come out of him. Then the spirit threw the man down, and cried with a loud voice, and came out of him. And all who were in the synagogue were astonished, and said among themselves, What does this mean? for even the wicked spirits obey him.



WHEN THEY HAD CAST THEIR NET INTO THE SEA IT WAS FILLED WITH FISHES.

JESUS CURES PETER'S WIFE'S MOTHER.

AFTER Jesus had come out of the synagogue at Capernaum, he went into the house where Andrew and Peter lived. James and John also were there. Peter's wife's mother was sick of a fever, and they begged Jesus to heal her. Then he stood by her bed, and commanded the fever to come out of her. And immediately she was made well, and she rose up and waited on them. In the evening when the sun had set, the people of the city brought many who were sick, and who had evil spirits, to the house where Jesus was, and a great multitude were gathered about the door. And he healed the sick, and cast out the evil spirits from those who had them.

In the morning, rising up a great while before it was light, he went out to a lonely place in the wilderness, and there prayed to God. For although he was God's Son, yet he had come on the earth to be a man; and while he was on earth, he felt pain and hunger and sorrow like men. Therefore he prayed to God for help, as men do; and now he went out into the wilderness where he would be alone, and prayed there.

But after he had gone, the people came to Peter's house to seek him. Then Peter and the other disciples followed Jesus, and when they found him, they said, All the people are seeking for thee. Jesus answered, I must go and preach the gospel in other cities also. And he went through all Galilee, teaching in the synagogues and preaching the gospel to the people.

Gospel means good news. What good news was it that Jesus preached? It was this: That he had come into the world to be punished for our sins, in our place and instead of us; so that, if we repent of those sins and believe on him, we shall not be punished at the Judgment day, but forgiven and taken up to heaven where we shall be happy forever.

And there came to him a man with the leprosy, who kneeled down before him and said, Lord, if thou wilt thou canst make me clean. Jesus pitied him, and put out his hand and touched him, saying, I will: be thou clean. And immediately the leprosy went from him, and he was made clean. Then Jesus sent him away, and commanded him to tell no man who had healed him, but to go to the priest at the temple, and offer up a sacrifice, as Moses had commanded those persons to do who were cured of the leprosy. Yet the man, as soon as he was gone, told all the people what Jesus had done for him.

Jesus walked on the Sabbath day, with his disciples, through the fields of corn. And they, being hungry, picked some of the ears, and rubbed out the grains with their hands and did eat them. When the Pharisees saw it they found fault, and said, that the disciples were working on the Sabbath. But Jesus told them that he was not to be judged for what he did on that day, because he was the Lord, or Master, of the Sabbath.



JESUS PUT FORTH HIS HAND AND TOUCHED THE LEPER, AND HE WAS CURED.



GREAT MULTITUDES OF PEOPLE CAME TO JESUS TO BE HEALED OF THEIR INFIRMITIES.



THE PHARISEES FIND FAULT WITH THE DISCIPLES FOR PLUCKING GRAIN ON THE SABBATH DAY.

JESUS CHOOSES THE TWELVE APOSTLES.

JESUS went into a synagogue on the Sabbath day, and a man was there whose hand was withered, so that he could not open it or stretch it out. And the Pharisees watched Jesus, to see whether he would heal the man on the Sabbath, that they might accuse him of doing wrong.

But Jesus knew their thoughts, and said to them, If one of you have a sheep which should fall into a pit on the Sabbath, would you not lay hold of it and lift it out? And if it be right to do good to a sheep, how much more is it to do good to a man. Therefore I tell you it is right to do good on the Sabbath day. Then he said to the man, Stretch out thy hand. And he stretched it out, and it was made well like the other.

Then the Pharisees were filled with madness against him, and they went out of the synagogue and talked with one another about some way of putting him to death. When he knew of it he left that place, with his disciples, and came to the sea of Galilee. And many persons from Jerusalem and Judea, and from countries far off, when they heard of the wonderful works that he did, came to him. And those that were sick crowded around him, that they might by only touching him, be made well; and he healed them all.

After this, he went out to a desert place alone, and stayed there all night praying to God. When it was morning he called his disciples, and chose twelve of them that they might be with him, and that he might send them out to preach, and give them power also to do miracles, to heal those that were sick, and to cast out devils.

These twelve he called apostles, which means, Messengers. They were Peter, and Andrew his brother, James and John his brother, Philip and Bartholomew, Thomas and Matthew the publican, James and Lebbeus, Simon and Judas Iscariot.

And seeing the multitudes that followed him, he went up on to a mountain, and when he was set down, his disciples came to him, and he taught them there.



GREAT MULTITUDES OF PEOPLE FOLLOW JESUS, AND HE TEACHES THEM.

JESUS HEALS THE WOMAN WHO TOUCHES HIS GARMENT.

JESUS went into Capernaum. And one of the rulers of the synagogue came to him, and kneeling down at his feet, begged him earnestly, saying, My little daughter is sick and ready to die: I pray thee come and lay thy hands on her, that she may live. Jesus went with him, and so did his disciples. And many people followed after him and crowded around him. Among them was a woman who had suffered for twelve years from a disease which no physician could cure; for she had asked many, and given them all the money she had, yet she was no better, but rather grew worse. When she heard that Jesus was there, she said to herself, If I can but touch his garment, I shall be made well. So she came in the crowd behind him, and touched him; and as soon as she had done it she felt that her sickness was cured.

Then Jesus, turning toward the people that followed him, said, Who touched me? His disciples answered, Thou seest the multitude pressing against thee, and askest thou, Who touched me? But he looked around to see her who had done this thing. When the woman saw that he knew it and that she could not be hid, she came trembling, and falling down at his feet, told before all the people, why she had touched him and how in a moment she was made well. Jesus said to her, Daughter, be not afraid; because thou hadst faith in me, thou art healed.

While he yet spoke to the woman, there came to the ruler of the synagogue a messenger, saying, Thy daughter is dead; therefore trouble not the Master any further. But Jesus said to him, Fear not; only have faith, and she shall live. When they came to the ruler's house, Jesus saw the people weeping and wailing greatly. He said to them, Why do you weep? the child is not dead, but sleeping. He meant that she should soon rise up from the dead like one who waked out of sleep. But they would not believe him, and laughed him to scorn. Then Jesus put them all out, and took three of his apostles—Peter, James, and John—and the father and the mother of the child, and went into the room where she lay. And he took her by the hand, and said, I say to thee, arise. And the child, who was twelve years of age, arose and walked. And those who saw it wondered; and he commanded that food should be given her.

As Jesus went away from the ruler's house, two blind men followed him, and cried after him, saying, Thou son of David, have mercy on us. They called him this because he was descended from king David. Jesus said to them, Do you believe that I am able to make you well? They answered, Yes, Lord. Then he touched their eyes, and immediately they could see. Jesus said to them, Tell no man what I have done to you. But, when they left him, they told the people through all that country how he had healed them.

And they brought to him a dumb man who could not speak, because of an evil spirit. And Jesus cast out the evil spirit, and the man spoke.



JESUS RAISES TO LIFE THE DAUGHTER OF JAIRUS.

JESUS SENDS OUT HIS APOSTLES.

JESUS came again to Nazareth, where he had been brought up, and he went into the synagogue on the Sabbath day and taught the people. And they were astonished at his words, and said, Where did this man get such great wisdom, and power to do such wonderful works? Is he not the son of Joseph, the carpenter? Is not his mother named Mary, and are not his brethren and his sisters here with us? And they would not believe on him; and because they would not, he did no miracles there, except that he put his hands on a few sick persons and healed them.

And he called his twelve apostles to him that he might send them out, through all the land, to preach the gospel. Yet he told them not to go into the cities where the Samaritans, or the Gentiles, lived, but to go only among the children of Israel. He told them this because the children of Israel were God's chosen people, and the gospel was to be preached to them first.

And before the apostles went, Jesus gave them power to do miracles, so that all who should see them do those wonderful works might believe the gospel that they preached. He said to them, Wherever you shall go among the people, heal their sick, make their lepers well, raise their dead; and tell them that Christ has come to save all who believe on him. But do not expect them to treat you kindly for doing these things; as they have treated me so they will treat you. They will take you before their courts to try you, and scourge you, because you preach to them about me. Yet do not fear them, they are able only to kill your bodies; rather fear God who is able to destroy both soul and body in hell.

And Jesus told the apostles not to take any money, or food, with them for their journey; for all they should need would be given them, because they were working for him. He said, You know that two sparrows are sold for a farthing; they are worth so little that men care nothing for them. Yet God cares for them; he feeds them, and not one of them ever dies without his knowing it. Fear not then that he will forget you, for you are of more value than many sparrows. He remembers the smallest thing about you, and knows even the number of the hairs upon your head. And he will remember also those who are kind to you, for when any one shall be kind to you, it will be the same as if he were kind to me; and whoever gives you a cup of cold water only, because you are my disciples, shall be rewarded for doing it.

When Jesus had done commanding his twelve apostles, they went out through the cities and towns, preaching to the people and healing those who were sick. Afterward they came back to him and told him of all they had done in the places where they had gone.



THE APOSTLES GO FORTH TO PREACH THE GOSPEL TO THE JEWS.

THE PEOPLE FOLLOW JESUS AND THE APOSTLES.

JESUS said to his apostles, Come, let us go to some place apart, where you may rest awhile. He said this because there were so many people coming and going, that they had no time even to eat. Then they went into a boat, and sailed to the other side of the sea of Galilee that they might be alone. But when the people heard of it, they followed them on foot, walking around by the side of the sea and coming where Jesus was.

In the evening his apostles came to him, saying, This is a desert place where there is nothing to eat, and the day is now passed: send the people away that they may go into the villages and buy themselves food. Jesus said, They need not go away, give you them something to eat. The apostles answered, Shall we go and buy two hundred pennyworth of bread, and give them to eat? and even this would not be enough for each one of them to take a little. Then he asked them how many loaves they had, and they told him five, and two small fishes.

And he commanded his apostles to make all the people sit down in companies on the green grass. And Jesus took the five loaves and the two fishes, and looked up to heaven and thanked God for them. Then he broke the loaves in pieces, and gave them to the apostles; the fishes also he divided among them. And the apostles gave them to the multitude. And Jesus made those few loaves and fishes to increase, as they were given to the people, so that there was enough for them all. When they had eaten, he said, Gather up what is left, that nothing be lost. And they gathered up of the pieces that were left, twelve baskets full. Those that had eaten were about five thousand men, beside women and children.

The people, when they saw this great miracle which Jesus did, wanted to make him their king, but he left them and went up on a mountain alone to pray. The apostles he sent away in a boat to go across the sea toward Capernaum. And in the evening they were out on the middle of the sea, rowing, for the wind was against them, but Jesus was alone on the shore. From there he could see them toiling in rowing, for the waves were rough and stormy. And in the night he went out to them, walking on the sea. When they saw him, they were afraid, and said, It is a spirit: and they cried out with fear. But Jesus spoke to them, saying, Be not afraid, It is I.

Then Peter answered out of the boat, and said, Lord, if it be thou, bid me come to thee on the water. Jesus said to him, Come. And Peter came down out of the boat, and walked on the water to go to Jesus. But when he heard the noise of the wind and saw the great waves dashing around him, he was afraid, and began to sink, and he cried, Lord, save me. And immediately Jesus stretched out his hand, and caught him, and said to him, O thou of little faith, why didst thou doubt? When Jesus and Peter had come into the boat, the wind was still; and in a moment the boat was at the land where they wanted to be.



FIVE LOAVES AND TWO FISHES ARE INCREASED BY A MIRACLE UNTIL THE MULTITUDE ARE FED.

JESUS FORETELLS HIS DEATH.

THE Jews expected that their Saviour when he should come, would set them free from the Romans and make them into a kingdom, and would reign over them like other earthly kings. Even the apostles who were with Jesus all the time, and believed that he was the Saviour, thought he was going to set up an earthly kingdom.

For although they saw he was now a poor man, they did not think he would stay so, but expected he would soon become rich and great and would make them great too. Like the rest of the Jews, they had not yet learned that he had come to rule only in their hearts, and to have his kingdom there; and that instead of fighting battles for them and ruling over them as a king, he was going to die on the cross for their sins.

But from this time he began to tell them what was really going to happen to him; that he must go to Jerusalem and there be cruelly treated by the chief priests, the scribes and the elders of the Jews; and that he would be killed by them, but would rise from the dead on the third day.

When Peter heard this he was surprised, and said, No, these things shall not happen to thee. Yet it was to suffer these things that Jesus had come into the world, and when Peter said they should not happen to him, it seemed as if he wanted Jesus to live, and set up an earthly kingdom, rather than die to save the people from their sins. Therefore Jesus was much displeased with Peter, and called him his enemy, because Peter did not want him to do the things that would please God, but the things that would please Peter himself.

Then Jesus said that if any man wanted to be his disciple, he must not seek his own pleasure, but must take up his cross every day and follow him. Jesus meant that his disciples must follow his example and do what is right, no matter how hard and painful it may be. For, he asked, what good would it do any one to have all that he wanted in this world, or even to have everything in the world for his own, as long as he lived; if, after he died, he should lose his own soul.

Jesus took Peter, James, and John, three of his apostles, and went up on a high mountain to pray. And while he prayed, his face was changed, so that it shone bright like the sun, and his raiment glistened, and was white as snow. And suddenly two men were with him. They were Moses and Elijah, who had come back to this world to talk with him about his being crucified at Jerusalem. The Bible says they appeared in glory

The apostles knew that it was Moses and Elijah, and they wanted to stay there on the mount with them, and not go down any more. Peter said, Master, it is good for us to be here; if thou art willing, let us make three tents, one for thee, one for Moses, and one for Elijah. While he was speaking, there came a bright cloud and covered them, and God's voice spoke out of the cloud, saying, This is my beloved Son, hear him. When the apostles heard it, they bowed down with their faces to the ground, and were greatly afraid. But Jesus came and touched them, and said, Arise, be not afraid. And when they had risen up and looked around, Moses and Elijah were gone and they saw no one except Jesus.



THE TRANSFIGURATION.

JESUS ANSWERS THE LAWYER'S QUESTION.

ONE day, while Jesus was teaching the people, a lawyer stood up to ask him questions, saying, Master, what must I do to be saved? Jesus said to him, What does God's law command thee to do? The lawyer answered, that it commanded him to love God with all his heart, and his neighbor as himself. Jesus said, Thou hast answered right; do these things and thou shalt be saved. But the lawyer, because he wanted to excuse himself, said, And who is my neighbor?

Then Jesus spoke this parable, saying, A certain man went down from Jerusalem to the city of Jericho, and as he went, got among thieves, who stripped him of his clothing and wounded him and went away, leaving him half dead. While he lay on the ground too weak to rise, there came by chance a priest that way. As this priest was a minister, and a teacher of God's law, we might suppose that he would have shown kindness to the wounded man. But instead of this, he crossed over to the other side of the road and went by, pretending that he did not see him. And after the priest came a Levite. He also was one of those who attended to God's worship at the temple: yet when he looked at the man, he passed on as the priest had done, without offering to help him.

But after the priest and the Levite had gone, a Samaritan, as he journeyed, came to the place. Now the Jews hated the Samaritans, and would have no dealings with them. Therefore we would not be surprised to hear that this Samaritan had refused to help the wounded Jew. Yet it was not so; for when he saw him he pitied him, and went to him and bound up his wounds, pouring in oil and wine to make them heal. Then he lifted him up, and setting him on his own beast, took him to an inn and nursed him there. The next day when he left he took out money, and gave it to the owner of the inn, saying, Take care of him; and whatever more thou shalt spend for him after I am gone, when I come again I will pay thee.

Jesus, after he had told this parable, said, Which now of these three thinkest thou was neighbor unto him that fell among thieves? The lawyer answered, The one that showed kindness to him. Jesus said to him, Go thou, and do likewise.

Jesus came to a village called Bethany; and a woman named Martha, asked him to her house. Her sister Mary, when Jesus had come, sat down at his feet, that she might listen to what he taught. Then Martha was displeased with her sister, and she came to Jesus, saying, Lord, dost thou not care that Mary has left me to do the work alone? Bid her therefore, that she come and help me. Jesus answered, Martha, Martha, thou art careful and troubled about many things; yet only one thing is needful. Mary has chosen that, and it shall never be taken away from her.



THE GOOD SAMARITAN PUTS THE WOUNDED MAN UPON HIS OWN BEAST.



THE GOOD SAMARITAN BRINGS THE WOUNDED MAN TO AN INN.



JESUS AT THE HOUSE OF MARY AND MARTHA IN BETHANY.

JESUS GOES TO BETHANY.

MARY and Martha, who lived in the town of Bethany, had a brother named Lazarus, and he was sick. Therefore his sisters sent word to Jesus, to tell him their brother was sick. Jesus loved Martha and her sister and Lazarus, yet when he heard their message, he did not go to them, but stayed two days longer in the place where he was. Afterward he said to his disciples, Let us go to Bethany, for our friend Lazarus sleepeth and I go to awake him out of his sleep. Jesus meant that Lazarus was dead, and that he was going to raise him up from the dead. But his disciples thought he meant that Lazarus was taking rest in sleep. Then Jesus told them plainly, saying, Lazarus is dead.

Now Bethany was near to Jerusalem, about two miles off, and many of the Jews had gone there to be with Martha and Mary, and comfort them in their trouble. Martha, as soon as she heard that Jesus was coming, went out to meet him, but Mary sat still in the house. Then Martha, when she met Jesus, said to him, Lord, if thou hadst been here my brother had not died. But I know that even now, whatever thou wilt ask of God, he will give it thee. Jesus said to her, Thy brother shall rise again. Martha answered, I know that he shall rise again at the Judgment day.

Then Martha went back to her home and called Mary, saying, The Master is come, and asks for thee. As soon as Mary heard this she rose quickly to go to him, and when she saw him she kneeled down at his feet and said, Lord, if thou hadst been here my brother had not died. When Jesus saw her weeping and the Jews weeping with her, he was troubled, and said, Where have you laid him? They answered, Lord, come and see. Jesus wept. Then the Jews, when they saw him weeping, said, See how he loved him. And some of them asked, Could not this man, who opened the eyes of the blind have saved Lazarus from dying?

Jesus came to the grave. It was a cave, and a stone was rolled to the mouth of it. Jesus said, Take away the stone. Martha, the sister of Lazarus, said to him, Lord, by this time his body is decayed, for he has been dead four days. Jesus answered her, Did I not tell thee that if thou wouldst believe in me, thou shouldst see how great God's power is? Then they took away the stone.

Now the Jews, when they buried their dead, wrapped the body in linen and tied up the head in a napkin. So they had buried Lazarus. And after the stone was taken away from the mouth of the cave, Jesus cried with a loud voice, Lazarus, come forth. Then he that was dead came forth, with his hands and feet bound in grave-clothes, and his face bound around with a napkin. Jesus said to them, Loose him, and let him go.



JESUS BRINGS FORTH LAZARUS ALIVE FROM THE TOMB.

THE PARABLE OF THE PRODIGAL SON.

JESUS spoke a parable, saying, There was a man who had two sons; and the younger one said to his father, Father, give me my share of the riches which thou hast laid up for thy children. And his father gave him his share. Not many days after, the younger son took all that he had and went away into a far country, and there wasted what his father had given him, among wicked companions. When he had spent all, there came a great famine in that land and he began to want bread to eat. And he went and hired himself to a man of that country, who sent him out into his fields to feed swine.

After he had suffered awhile, he said to himself, In my father's house, at home, how many hired servants there are who have plenty to eat, and more than they want, while I stay here starving with hunger. I will arise and go to my father, and will say to him, Father, I have sinned against God and done wickedly to thee, and do not deserve any more to be called thy son; let me come back to thy house, and treat me as one of thy hired servants.

So he left that country to go back to his father. But as he went, while he was yet a good way off, his father saw him and pitied him, and ran out to meet him, and put his arms around his neck and kissed him. Then the son said to him, Father, I have sinned against God and done wickedly to thee, and do not deserve any more to be called thy son. But his father said to the servants, Bring out the best robe and put it on him, and put a ring on his hand and shoes on his feet; and bring here the fatted calf and kill it, and let us eat and be merry; for this my son had left me and is come back again; he was lost, and is found. And they began to be merry.

Now the elder son was out in the field, and when he came near to the house, he heard music and dancing. And he called one of the servants, and asked him what these things meant. The servant answered, Thy brother is here and thy father has killed the fatted calf, because he has come back safe and sound.

Then the elder son was angry and would not go in; therefore his father came out to him and begged him. But he answered his father, and said, For a great many years I have served thee, neither did I ever disobey thy commandments, yet thou never gavest me a kid that I might make a feast for my friends. But as soon as this thy son was come, who has wasted thy money in doing wickedly, thou hast killed for him the fatted calf. The father answered, My son, I have always loved thee, and everything I have is the same as though it were thine. Yet it is right that we should be glad and rejoice, for this thy brother had left us, and he is come back again; he was lost, and is found.

In this parable Jesus taught the proud Scribes and Pharisees, who blamed him for preaching to sinners, that God loved those sinners and was willing to forgive them.



HIS FATHER SAW HIM WHILE YET A GREAT WAY OFF AND RAN TO MEET HIM.

THE PARABLE OF THE RICH, AND THE POOR MAN.

JESUS spoke this parable to the people who loved to be rich, and to spend their time only in enjoying themselves, but did not care to obey God.

He said, There was a rich man who was dressed in the most beautiful garments, and ate the nicest of food every day. And there was a beggar named Lazarus, who was sick, and covered with sores. And because he was poor, and had nothing to eat, his friends carried him and laid him down every day at the rich man's gate, so that he might get the crumbs and pieces of food that were left from the rich man's table. And even the dogs seemed to pity him, for they came and licked his sores.

And the beggar died, and was carried by the angels to heaven. He was not poor there, neither had he to beg his food. He ate at the table with Abraham and leaned upon Abraham's bosom.

Afterward the rich man died also, but his soul went where the wicked go. And in hell, while he was being punished for his sins, he looked up and saw Abraham afar off and Lazarus leaning on his bosom.

And he cried, saying, Father Abraham, have pity upon me, and send Lazarus that he may dip the tip of his finger in water, and come with it and cool my tongue; for I am tormented in this flame. But Abraham said to him, Remember that in thy lifetime thou hadst good things, but Lazarus evil things; but now he is comforted and thou art tormented. And, beside this, there is between us and you a great gulf which no one can pass, so that those who would go from us to you cannot, and those who would come to us from you cannot come.

Then the rich man said, If Lazarus cannot come to me, I pray thee send him to my father's house, for I have five brethren living there, that he may tell them to repent and obey God, so that they come not, when they die, to this dreadful place. Abraham answered, They have the Scriptures to read, Let them learn to repent from them.

And the rich man said, Nay, Father Abraham, but if one from the dead shall go and speak to them, they surely will repent. Abraham answered him, If they will not hear what God says to them in the Scriptures, they would not be persuaded to obey him. even though one rose from the dead.



LAZARUS THE BEGGAR AT THE RICH MAN'S GATE.

PARABLE OF THE PHARISEE AND THE PUBLICAN.

JESUS spoke this parable to the people who thought themselves more righteous than others. He said, Two men went up to the temple to pray, one of them was a Pharisee and the other a publican. The Pharisee chose a place where the people would see him; there he stood up proudly and prayed in this way, God, I thank thee that I am not like other men, who are unjust, and who take more than belongs to them. I thank thee that I am not a sinner like this publican. I fast twice in the week; I give to the priests and Levites a tenth part of all that I get.

But the publican, who felt himself to be wicked and was sorry for it, stood where he hoped no one would notice him, and bowing down his head, he beat upon his breast in great distress, saying, God be merciful to me a sinner. Then Jesus told those who listened to him that this publican went back to his home forgiven more than the Pharisee. For, he said, every one who is proud and thinks much of himself, shall be put down, but he that is humble and confesses his sin shall be raised up higher.

The people brought little children to Jesus, that he might put his hands on them and bless them. And his disciples found fault with those who brought them, and would have sent them away. But Jesus was much displeased at his disciples, and said, Let the little children come unto me, and forbid them not, for of such is the kingdom of heaven. He meant that only those persons who are humble and loving, like little children, shall come into his kingdom. And he took the little children up in his arms, and put his hands upon them and blessed them.

And as they journeyed together, he took the twelve apostles aside by themselves, and told them they were going up to Jerusalem and that when they should come there, all those things would happen to him which the prophets had spoken. He would be mocked, and scourged, and spit upon, and crucified; and the third day he would rise again. But the apostles, because they still expected that he was going to set up an earthly kingdom, could not understand him when he spoke of those things.



THE PHARISEE STANDS AND PRAYS. THE PUBLICAN DARES NOT LIFT HIS EYES TO HEAVEN.

JESUS GOES TO JERUSALEM.

WHEN the time for the feast of the passover was near, many of the people went up to Jerusalem to keep it. Then they looked for Jesus, and as they stood in the courts of the temple, spoke to one another, saying, What think you, will he not come to the feast? For both the chief priests and the Pharisees had given a commandment, that if any man knew where Jesus was, he should tell them. And six days before the passover, Jesus came to Bethany, where Lazarus lived, whom he had raised from the dead. The Jews knew that Lazarus was there, and they came to Bethany not to see Jesus only, but Lazarus also. Then the chief priests talked with one another, seeking some way to put Lazarus to death; because many of the Jews, after they had seen him, believed on Jesus.

And Jesus left Bethany to go to Jerusalem. When he was come to the mount of Olives, he sent two of his disciples, saying, Go into the village which is near you, and you shall find there a colt tied, on which no man ever yet rode. Loose him, and bring him to me. If any man asks, Why do you this? you shall say, Because the Lord has need of him; and immediately he will send him. And the two disciples went and found the colt, as Jesus had said. As they were loosing him, the owners asked, Why loose you the colt? They answered, The Lord has need of him. Then they let them take him. And they brought him to Jesus; and the disciples put their garments upon the colt and Jesus sat on him.

As he rode toward the city a great multitude took off their outer garments and spread them in the way. Others cut down branches from the trees and strewed them in the way, that he might ride over them. They did this to honor him, for so the people used to do when a king rode through their streets. And the multitudes that went before and that followed after, cried with a loud voice, praising him, and saying, Hosanna! Blessed is he that has come to us, sent by the Lord. Yet Jesus knew that although they now praised him, they did not love him in their hearts, and that in a few days they would be crying out to crucify him. As he came near to Jerusalem, he looked on it and wept, when he thought of the sufferings that were coming upon the Jews. Their enemies would bring an army, he said, and make a camp around the city, and besiege it and destroy it; every house would be thrown down, so that not one stone would be left standing upon another; because, although he had come from heaven to save them, the Jews would not believe on him, and were now going to put him to death.



JESUS ENTERS JERUSALEM, AND THE WHOLE MULTITUDE OF THE DISCIPLES REJOICE.

JESUS HEALS THE BLIND AND LAME.

JESUS came into Jerusalem, and went up to the temple, and the blind and the lame were brought to him, and he healed them. But when the chief priests and the Scribes saw the miracles that he did, and heard the children in the temple praising him and crying out, Hosanna, they were much displeased.

In the evening he went out of the city to Bethany, and slept there. In the morning, as he came back to Jerusalem, he was hungry, and seeing a fig-tree on the way, he went to it to eat of the fruit, but found only leaves on the tree. Then he said to it, Let no more fruit grow on thee forever; and the disciples heard his words. The next day, as they passed by again, they saw that the fig-tree was dried up from the roots, for it was dead. And remembering the words that Jesus had spoken, they said, How soon has the fig-tree withered away.

A Pharisee, who was also a teacher of the laws of Moses, came to Jesus and asked him a question: he said, Master, which is the first, or principal one, of all God's commandments? Jesus answered, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the other one that is like it is, Thou shalt love thy neighbor as thyself. Then Jesus said, On these two commandments hang all the law and the prophets; he meant, that all the other commandments in the Bible come from these two. For if we obey the first, we shall do all our duty to God, and if we obey the last, we shall do all our duty to our neighbor; and so we shall do everything that the Bible commands us to do.

Jesus spoke to the Scribes and Pharisees and called them hypocrites, because they loved to sit in the chief seats in the synagogues and to make long prayers there, that the people might see and praise them; while, at the same time, they were unjust to other persons and cruel to the poor, taking for their own what did not belong to them. For these things, Jesus said, they should receive the greater punishment at the Judgment day.

And he sat in the court of the temple where the chests, or boxes, were placed, into which the people cast the money that they gave to buy sacrifices. And many persons who were rich gave much. And there came a poor widow who gave two mites, which were less than a penny. Then Jesus called his disciples to him, and told them that what the poor widow cast in, seemed more to God than all that the rich men had given. For they, Jesus said, had much left for themselves, because they gave out of their riches; but she had nothing left for herself, because she gave all that she had, even to live upon.

The Pharisees tried to entangle Jesus in his talk, and they sent, and asked him this question, What thinkest thou? Is it lawful to give tribute to Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Show me the tribute money. And, they brought him a penny. And he said unto them, Whose is this image and superscription? They said, Cæsar's. Then he said unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.



THE POOR WIDOW CASTS INTO THE TREASURY ALL THE LIVING THAT SHE HAS.

JUDAS AGREES FOR THIRTY PIECES OF SILVER TO BETRAY JESUS.

ALTHOUGH the Jews had seen Jesus do many miracles, they would not believe that he was the Saviour, because their hearts were wicked. Yet many of their rulers believed on him, but were afraid to confess it, lest the Pharisees should forbid them to come into the synagogue; for they cared more to have men think well of them than they did to please God.

As Jesus was going away from the temple, one of his disciples came to him and said, Look, Master, at the great stones and beautiful buildings that are here. Jesus answered him, Dost thou see these great buildings? Verily I say unto thee, the day is coming when they shall all be thrown down, so that not one stone of them will be left standing upon another. Jesus said this because he knew that the Jews were going to crucify him, and that afterward, God would punish them by sending their enemies against them, who would destroy their city and their temple.

The chief priests and scribes were anxious to take Jesus; and they met together at the house of the high priest seeking how they might do this by cunning, and afterward put him to death. But, they said, we cannot do it on the feast day when all the people will be gathered together, lest they be angry and it cause a disturbance among them.

Judas Iscariot knowing that they wanted to take Jesus, went to the chief priests, and said to them, What will you give me, if I bring you to the place where he is, so that you may take him? And they promised to give him thirty pieces of silver. From that time he tried to find Jesus alone, that he might betray him to them.

And when the day was come the Jews made ready for the feast of the passover. To do this, each man among them took a lamb to the temple and killed it, as a sacrifice, before the altar. Then the priests burned its fat on the altar, but the rest of the lamb the man took to his home; there it was roasted with fire, and he and his family ate of it in the night; for, as we have read, the feast of the passover was eaten in the night.

Jesus and his apostles were going to keep this feast together, and the apostles came to him and asked at what place they should make it ready. He answered, Go into Jerusalem, and there shall meet you a man carrying a pitcher of water; follow him into the house where he is going, and say to the man who lives there, The Master wants thee to show us the chamber where he shall come to eat the feast of the passover with his disciples. And the man will show you a large upper room, furnished; there make ready the feast. The disciples did as Jesus commanded, and the man showed them the room and they made the feast ready there.



THEY ASK JESUS WHETHER IT IS LAWFUL TO PAY TRIBUTE TO CÆSAR OR NO.

THE LAST SUPPER.

IN the evening Jesus came with his twelve apostles to keep the feast of the passover. And he said to them, I have greatly desired to eat this passover with you before I die, for I say unto you, I will not any more eat of the lamb that has been sacrificed, until I myself have been sacrificed for the sins of the people. But the apostles did not understand him when he spoke of being sacrificed for the people. They still thought he was going to set up an earthly kingdom, and that now the time for him to do this was coming near.

And they began to dispute among themselves, as they had done before, about which of them should be greatest in that kingdom. Then Jesus told them that among the people of this world, those who were great ruled over the rest. But, he said, it shall not be so with you. For whoever among you will be the greatest, let him be the most humble, and the one who will be chief, let him be as if he were the servant of all.

Then Jesus asked them which was the greatest, the person who ate at the table, or the one who served him while he was eating. Yet, he said, I am among you as the one who serves. And he arose from the table and laid aside his outer garment, and took a towel and girded himself with it. After that he poured water into a basin, and began to wash the disciples' feet and to wipe them with the towel with which he was girded.

After he had washed their feet, and put on the garment which he had laid aside and come to the table again, he said to them, Do you know what I have done unto you? You call me Master and Lord, and you say well, for so I am. If I, then, your Lord and Master, have washed your feet, you ought to wash one another's feet, for I have given you an example that you should do as I have done to you.

And as they ate of the passover, Jesus said to them, Verily, I say unto you, one of you who are eating with me shall betray me. Then the disciples were filled with sorrow, and they looked on one another wondering of whom he spoke. Now there was leaning on Jesus' bosom one of his disciples whom Jesus loved. Peter therefore motioned to him that he should ask Jesus of whom he spoke. He then that leaned on Jesus' breast said to him, Lord, who is it? Jesus answered, It is he to whom I shall give a piece of bread when I have dipped it in the dish. And when he had dipped the bread he gave it to Judas Iscariot. After that, Satan went into Judas. Then Jesus said to him, What thou art going to do, do quickly. Then Judas went out from the house where Jesus and the apostles were. And it was night.

After this, as they were eating together Jesus took bread and blessed it, and broke it in pieces and gave it to his apostles, saying, Take and eat, for this is my body which is broken for you. Then he took some wine in a cup and when he had thanked God, he gave it to them and they all drank of it. And he said to them, This wine is my blood, which is shed for the forgiveness of sins. And he commanded his apostles to meet together, after he should be put to death, to eat the bread and drink the wine in the same way that he had shown them; and as often as they did it to remember him.



JESUS AND THE TWELVE APOSTLES EAT THE FEAST OF THE PASSOVER.

JESUS IS BETRAYED IN THE GARDEN OF GETHSEMANE.

AFTER Jesus and his apostles had eaten the feast of the passover together, they went out from the house, and came to the mount called the mount of Olives, which was a little way from Jerusalem; and they went into a garden that was there, called the garden of Gethsemane. And Jesus said to his apostles, Sit ye here while I go yonder and pray.

And he went a little way from them, and kneeled down and prayed. And now, because he was being punished for our sins, and knew that in a few hours he would be crucified, he was in an agony, and his sweat seemed like great drops of blood falling down to the ground; and an angel came and comforted him.

When he rose up from prayer and went back to his disciples, he found them sleeping, and he said to them, Why sleep ye? Arise and pray, lest you be tempted to do wrong. And he went away and prayed again, and came and found them sleeping. But when he came the third time, he said, Rise up, and let us be going; behold, he who will betray me is coming near.

Now Judas had been watching when Jesus went to the garden. And because it was night and only a few of his disciples were with him, Judas thought it the best time to betray his Master. Therefore he went to the chief priests and elders and told them, and they gave him a band of men to go with him and take Jesus; and now Judas was bringing the men to the garden, and Jesus knew it, yet he did not flee, but waited to let them take him, because the time had come for him to die. And while he was yet speaking with his apostles, and telling them that the one who would betray him was near, Judas came, and with him the band of men carrying swords and staves, and lanterns.

And Judas had given them a sign, saying, The one that I shall kiss is he; take him and hold him fast. Then he came to Jesus, and said, Master, Master, and kissed him. Jesus said to him, Judas, dost thou betray me with a kiss? Then the men laid their hands on Jesus and took him. When the apostles saw them take Jesus, they said to him, Lord, shall we fight them with the sword? And Peter, having a sword, drew it and struck a servant of the high priest and cut off his ear. But Jesus said, Put thy sword back again into the sheath. Might I not now pray to my Father that he should send me quickly many thousands of angels to fight for me and save me from death? But how then could the words of the prophets come true, which say that I am to die for the people? Then Jesus touched the servant's ear and healed it. And he said to the men that took him, Have you come out with swords and staves, as though I were a thief, to take me? I sat daily with you, teaching in the temple, and you did nothing to me. Then all his apostles, being afraid, left him and fled.



JUDAS BETRAYS JESUS WITH A KISS.

JESUS IS GIVEN UP TO THE JEWS BY PILATE.

WHEN the people cried out that Jesus should be crucified, Pilate saw that he could not persuade them to set him free; then he took some water and washed his hands before the people, saying, I am not to blame for the death of this just man; see you to it. Then, answered all the Jews, Let the blame be on us and on our children.

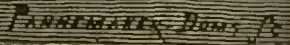
Now the Romans, before they crucified a man, used to scourge him. He was stripped to the waist, his hands were bound to a low post, or pillar, in front of him, so as to make him stoop forward; and while he stood in this way, he was cruelly beaten with rods, or cords. Pilate, therefore, took Jesus and scourged him.

Then the soldiers, who were to put him to death, led him into a room in the governor's palace, and called together the whole band of soldiers to which they belonged. There they took off his outer garment, and to mock him, they put on him a purple robe. And when they had plaited a wreath of thorns, they put it on his head instead of a crown; and instead of a golden sceptre, such as kings held, they put a reed, or stick, in his right hand. Then they bowed down before him, pretending he was a king, and saying, Hail, King of the Jews! And they spat upon him, and took the reed, and struck him upon the head, and smote him with their hands.

And now, after he had suffered all these things, Pilate hoped that the Jews might be willing to let him go. Therefore he spoke to them again, saying, I bring him out to you, to tell you once more that I find no fault in him. Then came Jesus out before the multitude, wearing the crown of thorns and the purple robe. And Pilate said to them, Behold the man! But when the chief priests and officers saw him, they cried out, Crucify him, crucify him! Pilate said to them, Take him yourselves, then, and crucify him, for I find no fault in him. The Jews answered, We have a law, and by our law he ought to die, because he said that he was the Son of God.

When Pilate heard them say this he was the more afraid to put Jesus to death, and he said to him, From what place didst thou come? But Jesus gave him no answer. Then said Pilate, Wilt thou not speak to me? Knowest thou not that I have power to crucify thee, and power to let thee go? Jesus answered, Thou canst do only that to me which God will let thee do. From that time Pilate tried to set him free. Now the emperor of Rome was named Cæsar. He was a jealous and cruel man, and Pilate feared him. When the Jews saw that Pilate wanted to set Jesus free, they cried out, If thou let this man go thou art not Cæsar's friend, because he said he was king instead of Cæsar. After they said this Pilate was afraid to let Jesus go, lest the Jews might tell Cæsar. Therefore he gave him to them to be crucified.

Judas Iscariot who had betrayed him, when he saw that Jesus must die, was afraid at what he had done, and he brought the thirty pieces of silver back to the chief priests and elders, saying, I have sinned, because I have betrayed one who is innocent. They answered, What is that to us? see thou to that. Then Judas threw down the thirty pieces of silver in the court of the temple, and went away and hanged himself.



THEY MOCK JESUS.

JESUS IS CRUCIFIED.

THE soldiers took off the purple robe from Jesus and put his own clothes on him, and led him away to put him to death. They made a man named Simon, whom they met coming out of the country, help him carry the cross. And there followed him a great multitude of people, and of women, who mourned and wept for him.

And they brought him to a place called Calvary, which was a little way outside of the gates of Jerusalem. There they nailed his hands and his feet to the cross and crucified him. While they were crucifying him Jesus prayed for them, saying, Father, forgive them, for they know not what they do!

And with him they crucified two thieves, one on his right hand and the other on his left.

Now persons who were crucified did not die at once; they lived for many hours, hanging on the cross. So Jesus, although he was crucified in the morning, hung in agony until the afternoon. And the soldiers who had crucified him, sat down and watched him there. And they took his garments and divided them among themselves; but for his coat they cast lots. And upon the cross, above his head, Pilate set up this writing, JESUS OF NAZARETH, THE KING OF THE JEWS. These words, then, read many of the Jews, for the place where he was crucified was near the city. And those that passed by felt no pity for him, but shook their heads at him, saying, If thou be the Son of God, come down from the cross. The chief priests and the scribes also mocked him, and said, He trusted in God, let God help him now if he will have him.

And one of the thieves who were crucified with him spoke wickedly to Jesus, saying, If thou art the Christ, save thyself and us. But the other thief answered him, and said, Dost thou not fear God, seeing thou also art soon to die? And we deserve to die for our wicked acts, but this man has done nothing wrong. Then he said to Jesus, Lord, remember me when thou comest into thy kingdom. Jesus answered him, To-day shalt thou be with me in Paradise.

Now from the sixth hour there was darkness over all the land till the ninth hour. And about the ninth hour Jesus cried out with a loud voice, My God, My God, why hast thou forsaken me?

One of the men who were standing near, when he heard him cry, ran and took a sponge and filled it with vinegar, and lifted it up on a reed to his mouth and gave him to drink. When Jesus, therefore, had taken the vinegar, he said, It is finished. He meant that the work which he had come to do, and the punishment which he had come to bear, for us, were finished. And he bowed his head and died. Then the curtain, called the veil, which hung in the temple, was torn in two from the top to the bottom; the earth shook, the rocks were broken in pieces, and the graves were opened, and many of those persons, who, while they lived, had served the Lord, arose and came out of their graves after Jesus himself had risen from the dead; and they went into Jerusalem, and were seen by many there.

When the Roman soldiers who were watching Jesus saw these things that were done, they feared greatly, and said, Surely this man was the Son of God.



SIMON OF CYRENE CARRIES THE CROSS.



JESUS IS CRUCIFIED.



RAISING THE CROSS.

JESUS IS BURIED AND RISES FROM THE DEAD.

NOW the Jews who were in the city did not know that Jesus was dead, and because the next day was the Sabbath, and they were unwilling to let the bodies hang on the cross during the Sabbath day, they begged Pilate to send and kill Jesus and the two thieves who were crucified with him, so that they could be taken down and buried before the Sabbath began. Then Pilate commanded the soldiers, and they went and broke the legs of the two thieves to kill them, but when they came to Jesus and saw that he was dead already, they broke not his legs. But one of the soldiers with a spear pierced his side, and there came out from it blood and water.

At the place where Jesus was crucified was a garden, and in the garden a new sepulchre in which no one had ever been buried. It was a cave cut out of a rock, and belonged to a rich man named Joseph who came from the city of Arimathea. Joseph was a disciple of Jesus, though he had never before let it be known because he was afraid of the Jews. But now, after Jesus was dead, he went boldly to Pilate and begged for his body. Then Pilate commanded that the body should be given him. And Joseph took it down from the cross and wrapped it in new, fine linen that he had bought, and laid it in the sepulchre, and rolled a great stone to the door and left it there.

After Jesus was buried, the chief priests and the Pharisees came to Pilate and asked that the sepulchre might be watched lest his disciples should come in the night and steal him away, and then go and tell the people he had risen from the dead. Pilate answered, You shall have soldiers to guard the sepulchre, go and make it as sure as you can. So they went and made the sepulchre sure, setting soldiers to watch it, and sealing the stone that was rolled to the door.

But that night the angel of the Lord came down from heaven and rolled back the stone from the door and sat upon it. His face was bright like lightning, and his garments were as white as snow; the soldiers trembled for fear of him, and were weak and helpless as dead men. And they left the sepulchre and went into the city again.

But very early in the morning, as soon as it began to be light on the first day of the week, Mary Magdalene and the other Mary, and Salome, came to the sepulchre, bringing spices to put upon the body of Jesus. As they were coming, they said to one another, Who shall roll away the stone for us from the door of the sepulchre? for it was very great. But when they came near, they found the stone was rolled away. And going into the sepulchre they saw an angel clothed in a long white garment, and they were affrighted. He said to them, Be not affrighted: You seek Jesus who was crucified. He is not here, he is risen. See the place where they laid him. But go tell his disciples that he is risen from the dead, and that he will go before you into Galilee; there you shall see him.



JOSEPH OF ARIMATHEA TAKES THE BODY OF JESUS DOWN FROM THE CROSS.



JOSEPH BURIES JESUS IN A SEPULCHRE HEWN OUT OF THE ROCK.



TWO WOMEN VISIT THE SEPULCHRE. THE ANGEL TELLS THEM THAT JESUS HAS RISEN.

JESUS APPEARS TO HIS DISCIPLES.

AFTER the angel had told the women that Jesus was risen from the dead, they went out quickly, and fled from the sepulchre with fear and yet with great gladness, and ran to bring his disciples word. As they went Jesus met them and spoke to them, saying, Rejoice. And they came and held him by the feet, and worshipped him. He said to them, Be not afraid; but tell my brethren that they go into Galilee; there shall they see me.

And the women came and told all these things to the eleven apostles, and to the disciples who were with them. And Peter and John, when they heard what the women said, came in haste to the sepulchre. They ran both of them together, but John did outrun Peter and came first to the sepulchre; and stooping down and looking in at the door, he saw the linen clothes which Jesus had worn, lying there, yet he did not go in. But Peter, when he came, went into the sepulchre and saw the linen clothes, and the napkin which had been wrapt about the head of Jesus, not lying with the linen clothes, but folded together in a place by itself. Then John went in also, and he saw and believed that Jesus was risen. For before that time they did not understand the words which he had spoken to them while he was yet alive, saying, that after three days he would rise from the dead. And the apostles went away to their own homes.

On the first day of the week when Jesus was risen from the dead, two of his disciples were walking together to a village called Emmaus, which was about seven miles from Jerusalem. And they talked with one another of all the things that had been done. And it was so, that while they were talking, Jesus came near and went with them. But he was changed so that they did not know him. And he said to them, What is it that you are saying to one another as you walk, and are sad?

They answered, that he must be a stranger in Jerusalem if he had not heard of the things which had happened there, and they told him about the crucifixion of Jesus and of his rising from the tomb. Then Jesus told the two disciples that although these things seemed strange to them, they were foretold by the Scriptures, and he began and explained to them what was written about himself in all the Scriptures. But still the two disciples did not know him.

As they came near the village to which they were going, he walked on, as though he would leave them and go further. But they, supposing him to be some traveller, said to him, Come and stay with us to-night, for it is near evening and the day has almost gone. Then he went with them into the house. And while they were at supper Jesus took bread, and after he had thanked God for it, he broke it and gave it to them. But as he did this they knew him; and suddenly he was gone out of their sight.



JESUS APPEARS TO TWO OF HIS DISCIPLES, AND WALKS WITH THEM TO EMMAUS.

JESUS IS SEEN BY MANY AND ASCENDS TO HEAVEN.

AFTER Jesus had showed himself to the two disciples at Emmaus they rose up, that same hour and went back to Jerusalem, and found the eleven apostles gathered together there, and others with them. And the two disciples told them how they had seen Jesus and talked with him, and how they had known him as he was breaking the bread. While they were speaking, Jesus himself stood in the midst of them, and said, Peace be unto you.

Thomas, one of the apostles, was not with the others when Jesus came. They therefore told him, afterward, that they had seen the Lord. But Thomas answered, Except I shall see in his hands the marks of the nails, and thrust my hand into the wound that the spear made in his side, I will not believe it was he.

And after eight days the apostles were again gathered together, Thomas also being with them, and the doors of the room were shut. Then came Jesus and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger and touch my hands, and reach hither thy hand and thrust it into my side, and be not faithless, but believe that I have risen again. When Thomas heard his voice and knew that it was Jesus, he said, My Lord and my God. Jesus said to him, Thomas, because thou hast seen me thou hast believed; but I say unto thee, Blessed are those who are willing to believe even though they have not seen me.

After these things Jesus showed himself again to his disciples at the sea of Galilee. There were together Peter, and Thomas, Nathaniel, and James, and John, and two other of his disciples. Peter said to them, I am going a-fishing. They answered, We will go with thee. They went, therefore, into a boat and sailed out on the sea, but that night caught nothing. When the morning had come, Jesus stood on the shore; but the disciples did not know it was Jesus. And he spoke to them, saying, Have you any food? They answered, No. He said, Cast the net on the right side of the boat and you shall find some. They did as he commanded and then were not able to draw up the net, because of the multitude of fishes that were caught in it.

Therefore that disciple whom Jesus loved said to Peter, It is the Lord.

At another time Jesus met them on a mountain in Galilee, where he had told them to go that they might see him, and when they saw him they worshipped him.

Not only to his disciples did Jesus show himself, but he was seen also by more than five hundred of those who believed on him, at one time. And when forty days were past after he had risen from the dead, he met his apostles again at Jerusalem. And when he had talked with them, and commanded them to wait there until the Holy Spirit should be sent upon them, he led them out as far as Bethany. And he lifted up his hands and blessed them. And it was so, that while he blessed them, he was taken from them and carried up into heaven; and he went into a cloud out of their sight. And while they looked toward heaven as he went up, behold, two angels stood by them, in white garments, who said, Ye men of Galilee, Why stand you gazing up into heaven? This same Jesus who is taken up from you into heaven, shall come down again, in the clouds, as you have seen him go up into heaven.



JESUS ASCENDS INTO HEAVEN.

THE APOSTLES ARE ABLE TO SPEAK IN DIFFERENT TONGUES.

AFTER Jesus was taken up into heaven the apostles returned to Jerusalem, as he had commanded, to wait there until the Holy Spirit should be sent upon them. And they gathered together in an upper room, and there prayed and gave thanks to God. Other disciples also were with them, the number of those who met together being about a hundred and twenty.

Then Peter stood up among them and said, Men and brethren, the words which the prophet spoke about Judas must come true, for it is written of him in the Scriptures that he should be put away from being an apostle, and another should take his place. And the disciples agreed to what Peter said. Then they took two men, named Joseph and Matthias, and prayed, saying, Thou, Lord, who canst see every man's heart, show us which of these two thou hast chosen. And they cast lots to know which one it would be; and the lot fell on Matthias, and after that he was counted with the eleven apostles.

When the day for the feast of harvest, or Pentecost, was come, the disciples were all met together in one place. And suddenly they heard a sound like the rushing of a great wind from heaven, which filled the house where they were sitting. And there appeared in the room what seemed to be flames of fire, in the shape of tongues, and one of these flames rested on the head of each of the disciples. Then the Holy Spirit came into them, as Jesus had promised, and they all began to speak in other languages, such as they had never understood before. The Holy Spirit made them able to do this, so that they might go to far off countries and preach the gospel there.

Now there were at that time in Jerusalem, Jews who had come from the countries where those languages were spoken; and when they heard the disciples, they were astonished, and asked, Do not all these men live in Galilee? How, then, are they able to speak the languages of those countries where we were born? Others, who did not understand the words that the disciples spoke, mocked them, and said they had been drinking wine, and were drunken.

But Peter, standing up with the other apostles, said to the people, These men are not drunken as you suppose, but God has sent his Holy Spirit into them. Therefore listen, ye men of Israel, to what I now say: Jesus of Nazareth, who did great miracles among you, which showed that God had sent him, you have taken and wickedly have put to death. But he has risen up from the dead, for it is written in the Scriptures that God would raise him up. And we, his apostles, have seen him since he rose. Therefore you, and all the children of Israel, may surely know that this Jesus, whom you have crucified, is the Saviour that was to come into the world.

When the Jews heard these words they were filled with sorrow for what they had done, and they said to Peter and the other apostles, Men and brethren, what shall we do? Peter answered them, Repent of your sins, and be baptized, and the Holy Ghost shall be given to you also; for God has promised to send him to you, and your children, and to all who hear and obey him when he calls. Then great numbers believed on the Lord Jesus, so that about three thousand persons were baptized that same day.



THERE APPEARED CLOVEN TONGUES AS OF FIRE, AND DESCENDED UPON EACH OF THEM.

PETER HEALS A LAME MAN AT THE TEMPLE.

NOW Peter and John went up together to the temple at the hour of prayer. And a poor man, who had been lame ever since he was born, was carried every day by his friends, and laid at the gate, called the Beautiful Gate of the temple, that he might ask alms, or gifts, of those who came up to worship. This man seeing Peter and John about to go into the temple, asked them for alms. Peter, fixing his eyes upon him, said, Look on us. And the man attended, for he supposed they would give something to him. Then Peter said, I have no silver and gold, but what I have I will give to thee. I tell thee, in the name of Jesus Christ of Nazareth, to rise up and walk. And Peter took him by the right hand and lifted him up, and immediately his feet and ankle-bones were made strong, and he, leaping up, stood and walked and went with them into the temple, walking, and leaping, and praising God.

And all the people saw him, and knew that it was he who sat to ask for alms at the Beautiful Gate of the temple. And they were filled with wonder at what had been done, and ran together to the place where the apostles stood. Then Peter spoke to them, saying, You men of Israel, why wonder you at this? or why do you look so earnestly on us, as if we had made this man to walk? It is Jesus who has given us the power to make him well. Therefore, brethren, repent, and believe on Jesus, that when he shall come again at the Judgment day, your sins may be forgiven.

Now there was among the Jews a sect, or society of men, called Sadducees, who did not believe there would ever be any Judgment day, or that the dead would ever rise up from their graves. Some of these Sadducees belonged to the Council of the Sanhedrim, and were rulers over the people. And while Peter and John were speaking at the temple, they came there, being angry, because the apostles preached about Jesus and the resurrection, that is, the rising up from the dead. And they put them in prison to keep them during the night.

The next day all the council met together, and when Peter and John were brought before them they questioned them. Then Peter and John said, as they had done before, that it was by the power of Jesus that the lame man had been made well.

When the rulers saw that Peter and John were poor and unlearned men, and yet were bold, and without fear, in speaking before them, they were astonished. But seeing the man who had been healed standing near them, they could not deny what the apostles had done. Then commanding them to go for a little while out of the council, they talked among themselves, saying, What shall we do to these men, for that they have done a great miracle is known to all the people in Jerusalem, and we cannot contradict it. But that the news of it may spread no further, let us say that we will punish them if they preach any more to the people. Then they called Peter and John, and commanded them not to speak at all, nor teach about Jesus. But Peter and John answered them, saying, Whether it is right for us to obey you more than God, you yourselves, may judge; for we cannot help teaching the people about Jesus, and telling them of the things that we have heard him speak, and seen him do. So when the rulers had threatened again to punish them, they let them go.



PETER AND JOHN CURE A LAME MAN AT THE GATE OF THE TEMPLE.

DEACONS ARE CHOSEN AND STEPHEN IS STONED.

WHEN the Holy Spirit had come upon the apostles and they began to preach to the people, great numbers believed on the Lord Jesus. Such as had money gave to those who had none, and the disciples who had houses or lands, sold them and brought the money to the apostles, that they might give alms to the poor. Now there were among the disciples some poor widows, who complained that their share of the alms was not given them. Then the apostles called all the disciples together and said, It is not right that we should leave off preaching the gospel to attend to giving out alms; therefore do you choose, from among yourselves, seven men who are honest and prudent, and full of the Holy Spirit, and let them take the money, instead of us, and attend to this business. But we will spend all our time in preaching and praying to God.

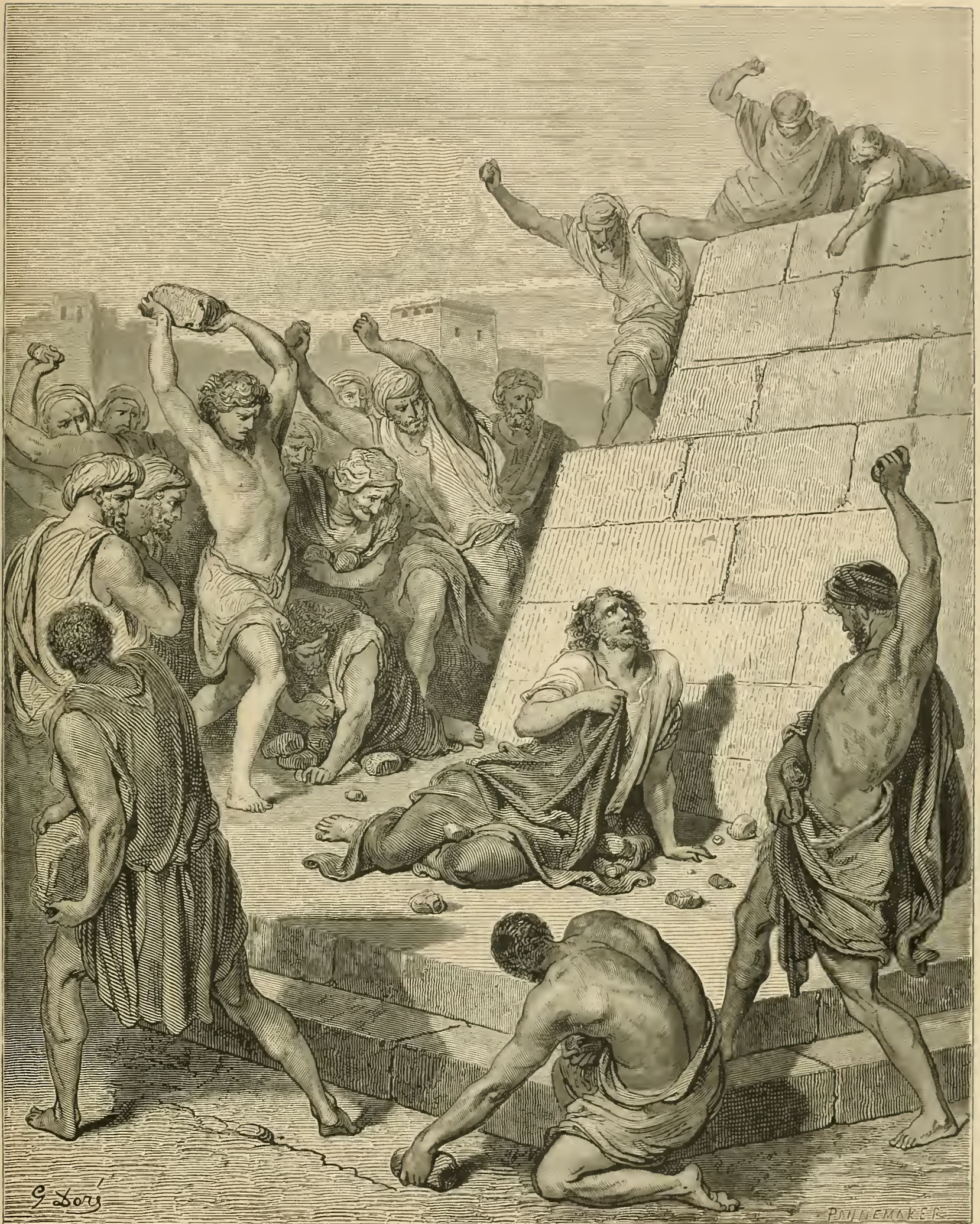
What the apostles said pleased the disciples, and they chose seven men who were called deacons. Their names were Stephen and Philip, Prochorus and Nicanor, Timon, Parmenas, and Nicolas. These seven the disciples brought to the apostles, who prayed for them, that God would help them and give them wisdom in attending to the work they were chosen for. When they had prayed for them they laid their hands on the heads of each one of them, for so the apostles used to do to those persons whom they sent out to work, and preach among the people.

After this many were baptized, and great numbers of the priests believed. And Stephen, one of the seven deacons, not only waited on the poor, but he preached to the people and did great miracles among them. Then some of the Jews who would not believe, being angry, took him before the council. There they brought false witnesses to accuse him, who said, This man ceaseth not to speak wicked words against the temple, and God's law. And the high priest asked him, saying, Are these things so?

Then Stephen answered the rulers of the council: he told them about the wickedness of their fathers, ever since God had set them free from the Egyptians. And Stephen said to them, You are like your fathers. Which of the prophets did they not persecute? They killed those who were sent to tell them that Jesus was coming, and now you have slain that Just One himself.

When the men in the council heard these words, they were filled with rage against Stephen, and gnashed on him with their teeth like wild beasts. But he, looking up toward heaven, saw a glorious light there, and Jesus standing at the right hand of God. And he said, I see the heavens opened, and Jesus standing at the right hand of God. Then they cried out with loud voices against him, and stopped their ears that they might not hear his words; and they brought him out of the city and stoned him. While they were stoning him, he kneeled down on the ground and prayed, saying, Lord forgive them for this sin.

Now whenever a man was stoned by the Jews the persons who had borne witness against him always cast the first stone. And so the false witnesses who had spoken against Stephen, cast the first stones at him. They took off their outer garments that they might use their arms more freely in doing this, and they laid those garments down on the ground by the feet of a young man named Saul, for him to keep them safe till they were ready to put them on again.



STEPHEN IS CAST OUT OF THE CITY AND STONED.

SAUL IS CONVERTED AND PREACHES THE GOSPEL.

AFTER Stephen had been stoned by the Jews there was a great persecution against the disciples. But good men took Stephen's dead body, and mourned over him, and buried him. As for Saul, the young man who had kept the clothes of the witnesses, he did much harm; for he went into every house to find those who believed on Jesus, and when he had found them, he took them, both men and women, and put them in prison. Therefore the disciples fled out of Jerusalem to different parts of the land, and to other countries; but wherever they went, they preached the gospel to the people.

After these things, Saul, being full of anger and hatred against the disciples, went to the high priest at Jerusalem, and asked for letters to the rulers of the synagogues in the city of Damascus, that he might go to that city, and if he found any disciples there, bind them with fetters, whether they were men or women, and bring them to Jerusalem to be punished. And the high priest gave him the letters he asked for, and he started on his journey to Damascus. But when he came near that city, suddenly there shone around him a great light from heaven, and Jesus appeared to him. And Saul was afraid, and fell down on the ground. And he heard a voice, saying, Saul, Saul, why persecutest thou me? Saul said, Who art thou, Lord? The voice answered, I am Jesus, whom thou persecutest. It was Jesus speaking to Saul, and he meant to say that when Saul persecuted his disciples, it was the same as if he persecuted him.

Then Saul, trembling and astonished, said, Lord, what wilt thou have me to do? The Lord said, Arise, and go into the city, and it shall be told thee what thou must do. And the men who were with him stood silent; they heard the voice but could not understand the words that were spoken. When Saul rose from the earth he could not see, for the light had blinded him; and those who were with him led him by the hand, and brought him into Damascus. And he was three days without sight, and did neither eat nor drink.

Then God told a good man who lived at Damascus to go and put his hand on Saul. When he had done this, Saul's eyes were opened and he could see; and he rose up and was baptized. After he had eaten some food, his strength came to him again. Then he stayed with the disciples who were in Damascus, and went into the synagogues and preached about Christ to the people, telling them that he was the Son of God.

But all who heard him were amazed, and said, Is not this the man who persecuted those who believed, in Jerusalem, and came here that he might bind the disciples and carry them to the chief priests to be punished? Yet Saul preached more and more earnestly, and proved, out of the Scriptures, to the Jews at Damascus, that Jesus was the Saviour; so that although they would not believe, they could not deny what he said. And after many days had passed, the Jews, being filled with anger, talked with one another, about some way of killing him. And they watched by day and by night, to take him when he should go out through the gates of the city. But the disciples heard of it, and took him by night, and let him down in a basket from a window that was over the wall, so that he escaped out of Damascus and afterward went to Jerusalem.



AS HE IS GOING TOWARD DAMASCUS, SAUL IS STRICKEN DOWN TO THE EARTH.

THE APOSTLES PREACH IN THE CITIES AND CONVERT MANY.

THE apostles went to many different cities and preached the gospel of Jesus Christ. The people of some of these cities rose up against the apostles and beat them, and put them in prison, but God helped them to escape, and gave them power to do miracles, so that great numbers, both of the Jews and the Gentiles, believed.

One of the cities to which Paul went was Athens, the chief city of Greece. And as he passed through the streets he saw that the city was full of idols. This grieved him at his heart; and he preached not only to the Jews in their synagogue, but he went every day to the market-place, and explained the gospel to all the people. And they took him and brought him to the place where the chief court of Athens met, on a hill called Mars' Hill, in the centre of the city. And Paul stood up, and said, Ye men of Athens, I see that you think a great deal about the gods which you worship; for as I walked through your city, looking at your temples, your altars, and your images, I saw an altar with these words written on it: TO THE UNKNOWN GOD. That God, therefore, whom you worship without knowing him, I now want to tell you of.

Then Paul told them that God, who made the world, and made them, did not live in temples such as they built, neither was he like the idols of gold, and silver, and stone, which were made by men's hands. While the people knew no better than to worship such idols, Paul said, God had not destroyed them for doing it, but had allowed them to live, and had given them food and clothing and everything that they needed. But now he told all men to worship idols no more, commanding them to repent of their sins and believe on Jesus.

Another city in which Paul preached was Ephesus, and many persons who lived there, and who had been wicked, believed, and came to Paul confessing the evil they had done. Others who before that time had deceived the people, pretending they could work by magic, brought the books which taught about such things, and burned them where all the people could see it.

After teaching in many more places, Paul returned to Jerusalem. And he went up to the temple, but while he was there some Jews from Asia saw him and took hold of him, crying out to all the people, Men of Israel, help us. This is the man who teaches the people everywhere not to obey the law of Moses, nor to worship here; and beside this, he has brought with him into the temple, Gentiles, who are not allowed to come in this holy place. Soon all the city was in an uproar, and the people ran together and took Paul and brought him away from the temple; and immediately the gates leading into the courts of the temple were shut. As they were about to kill him, some person went and told the chief captain of the Roman soldiers, who stayed in a castle near the temple, to guard it and keep order there.

Then the chief captain, taking some of his soldiers with him, ran down among the people, who, when they saw him coming, stopped beating Paul. And the chief captain took him from them and commanded him to be bound, and asked who he was and what he had done. And some of the multitude cried one thing, and some another, so that no one could tell what they said.



PAUL PREACHES AT EPHESUS. THE PEOPLE BURN THEIR BOOKS.

PAUL IS SAVED FROM THE PEOPLE. HE GOES TO ROME.

WHEN the chief captain took Paul from the people, he gave orders that he should be taken into the castle. And when they came upon the stairs the soldiers carried Paul, to save him from the people, for they followed after him, crying out, Away with him! kill him!

The chief captain, knowing that the Jews would surely kill Paul, and finding that he was a Roman, sent him to the Roman governor of Judea, who lived at the city of Cesarea, and whose name was Felix. Paul remained in prison at Cesarea for two years, until Festus, another governor came to take Felix's place, when he was taken out of prison and brought before his accusers.

Now it was a law, that any Roman who was going to be put to death, might ask to be taken before Cæsar, the emperor, for the emperor to say whether he should die, or be allowed to live; and as Paul knew that if he was taken to Jerusalem to be tried the Jews would kill him, he said to the governor, I ask to be taken before Cæsar. Then Festus said, Hast thou asked to be taken before Cæsar? Unto Cæsar shalt thou go.

When the time came for Paul to be sent to Rome, Festus gave him, and some other prisoners that were to go there, into the care of a centurion, who took soldiers to guard them by the way. The ship in which they sailed was wrecked near the island of Melita. Paul, and all the ship's company reached the island safely. Paul staid on the island three months; then the centurion took him, and the other prisoners, into another ship and they continued on their journey.

When they came to Rome, the centurion gave the prisoners into the care of the captain of the guard, but Paul was allowed to live in a house by himself with the soldier who watched over him: yet the chains that he had worn so long, were not taken off from him.

After a time, many of the Jews who lived in Rome came to Paul's house and he taught them, explaining what the prophets had written about Jesus, from morning till evening. And some believed the things he spoke, and some believed not. While they differed among themselves, Paul told them, that the gospel which the Jews refused to believe should be preached to the Gentiles, and the Gentiles, he said, would obey it.

Paul stayed two whole years in Rome, and lived in a house which he hired for himself. There he welcomed all those persons who came to hear him, and he taught them about Jesus, without fear, for no man tried to prevent him.

The Bible does not tell us where Paul went after this, or how he died at last. But from accounts given in other books it is thought, that when he was set free at Rome he went back to Jerusalem, and then travelled through other countries preaching the gospel, till he came to Rome again. Not many years after this time, there was a great fire at Rome which continued burning for six or seven days. The people believed that their wicked emperor Nero had ordered the city set on fire. To save himself from the blame, Nero accused the Christians of doing it. Then the people rose up in great fury against the Christians, and put many of them to death. Among those who were killed, we are told, were the apostles Peter and Paul. Paul, it is said, was beheaded, and Peter crucified.



THE PEOPLE RISE UP AGAINST PAUL. HE CLAIMS THE PRIVILEGE OF A ROMAN.



THE SHIP IN WHICH PAUL SAILS IS WRECKED NEAR THE ISLAND OF MELITA.



PAUL PREACHES TO THE JEWS OF ROME.

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